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Part 1





Published by Chapman & Hall, North Shields.

TYNEMOUTH PRIORY CHURCH

Circa 1850

Engraved by W. Lizard from an original drawing by John Street

A
DESCRIPTIVE AND HISTORICAL

Guide to Tynemouth :

COMPRISING A

POPULAR SKETCH OF THE HISTORY

OF

The Monastery, the Church, and the Castle;

WITH NOTICES OF

NORTH SHIELDS, SEATON DELAVAL, AND
NEIGHBOURING ANTIQUITIES.

BY

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EMBELLISHED WITH HIGHLY FINISHED ENGRAVINGS.

North Shields:

PHILIPSON AND HARE, TYNE STREET.

1849.



Preface.

THE want is believed to be very generally felt of a brief publication on the HISTORY OF TYNEMOUTH, in which the memorable features of that attractive locality might be found described in the concise form of a HAND-BOOK, and yet with the accuracy which is indispensable in every historical work.

The architectural beauty of the Ruins of Tynemouth Priory, their romantic situation, and the associations which are known to cluster around these picturesque remains, annually bring to this antient historic site as well the visitors who flock thither "to breathe the sea-born gales," as the lovers of antient architectural and historical retrospect who come to linger among its memories of the Past. To many of these visitors it is hoped the present publication will prove acceptable.

The author of the following pages having recently laid before the public two volumes, of considerable specific gravity, on the History and Antiquities of Tynemouth, a few remarks seem to be necessary by way of justification for his now writing in the popular form of a descriptive and historical Guide-Book, upon a subject which he has so recently enshrined in sumptuously printed and richly illuminated pages. Feelings (which very cold-blooded mortals may call enthusiastic,) with regard to

"Those pleading works of long departed days—"

the ecclesiastical antiquities of England in general, and of

the interesting Priory of Tynemouth in particular, as one of the ruined works of ancient piety around which he had agreeably spent so many hours of pensive retrospect, led him, even at the sacrifice of gaieties and ease, to bestow much time and money upon that book.

It was pleasant to revive (as it were) the monks of old upon the historic page, and to enrich with the adornments of an art which they invented and loved, the collected memorials of their ruined Priory. It was more pleasant still, to indulge the hope that that work was itself, in some degree, a work of piety, and might call the attention of the wealthy and powerful to the desirableness of restoring the once magnificent Priory Church for the worship of the Most High.

But the magnitude and costliness of those volumes confine them to a limited class of purchasers, whereas the author would gladly be the humble guide to lead persons of every class to take the interest which he feels in the subject of that work and of the following pages. For the walls of Tynemouth Priory Church should not be looked upon merely as remains full of architectural beauty, or viewed with no other feelings than those with which we admire a picturesque object, or view a feudal castle or other secular relique of mediæval art. To the visitors who think not of the purpose for which the Priory Church was raised, who do not cherish feelings of enlightened curiosity as to the events of which it was the scene,—

“To them, her ruins seem but silent stone.”

But let us ever recollect that those crumbling and desecrated walls were for many centuries the honoured shrine of daily worship, the care of princes and nobles, and the pride of a long succession of religious men.

To speak further of the immediate occasion of the present work. The general reader, and more especially the

summer's-day visitor to Tynemouth, desire rather a book calculated to afford amusement and guidance, than one designed for the library of the antiquary, the historian, and the tasteful collector of books. The author, in compiling from his greater work, at the request of the publishers of this little book, an epitome in which he has sought to unite the popular features of the Guide-Book with the precision of an historical composition, has thought that the following pages would be more likely to be acceptable if divested of documentary extracts, quotation of authorities, and such like matters of learned appearance. Therefore, avoiding the antiquarian depths of history, he has taken for this purpose only the more striking and superficial features which were capable of being woven into a popular and narrative form ; and he has banished all array of foot notes, and forborne to give any antient documents and accounts however full of historical interest and topographical information. He wishes it to be understood, however, that the statements made rest upon authority, which will be found *in extenso* in the larger work, by readers who may desire to possess more ample information.

The author has mentioned the hope that the Priory Church may itself be restored and re-dedicated to the worship of God.—Until this good work can be accomplished, let the once beautiful Chapel, which is now so scandalously desecrated by use as a magazine for gunpowder, be restored, if only as an architectural relique of Tynemouth's antient glories. A very small contribution from every sojourner at Tynemouth during a single season, would go far to provide funds for the purpose, and the consent of the crown would, no doubt, be readily accorded by Queen Victoria.

Some improvements have been suggested in the following brief notice of the town, which though secondary to the restoration of the Priory Church, and even of the Chapel,

well deserve the attention of those who have power to effect them. To the improvements suggested at page 141, the author would here make a few additions. The esplanade before the gateway should be re-opened to the use of the public, and the spiked railings should be removed. It is not long ago since that space was used for popular recreation ; and it is a more fitting place for the military band to perform in than the precinct of the ruined Priory Church among the graves of the departed.

The approaches to the picturesque haven should be improved ; smooth and sheltered walks should be provided in the vicinity of the old Castle-fosse ; and greater facilities should be given for the descent of carriages and Bath chairs to the sea-sands.

There has been a most apathetic indifference to those improvements in and about the town which the accommodation, comfort, and amusement of visitors require—an indifference which is to be regretted, since Tynemouth might easily be rendered the most attractive, as it now is perhaps the most interesting and picturesque locality on the coast northward of Scarborough.

It only remains to mention that the supposed View of Tynemouth Priory Church before the dissolution, which the publishers have prefixed to the present work, is reduced from a drawing made by that clever and rising young artist Mr. JOHN STOREY, of Newcastle, who has been guided by the authority of accurate measurements, by the oldest-extant sketches, and by the suggestions of architectural knowledge, in making that pleasing representation of an edifice, which, in its pristine state, must have been the pride of Northumberland. The view represents the Church as it probably appeared about the reign of Henry VI.

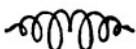


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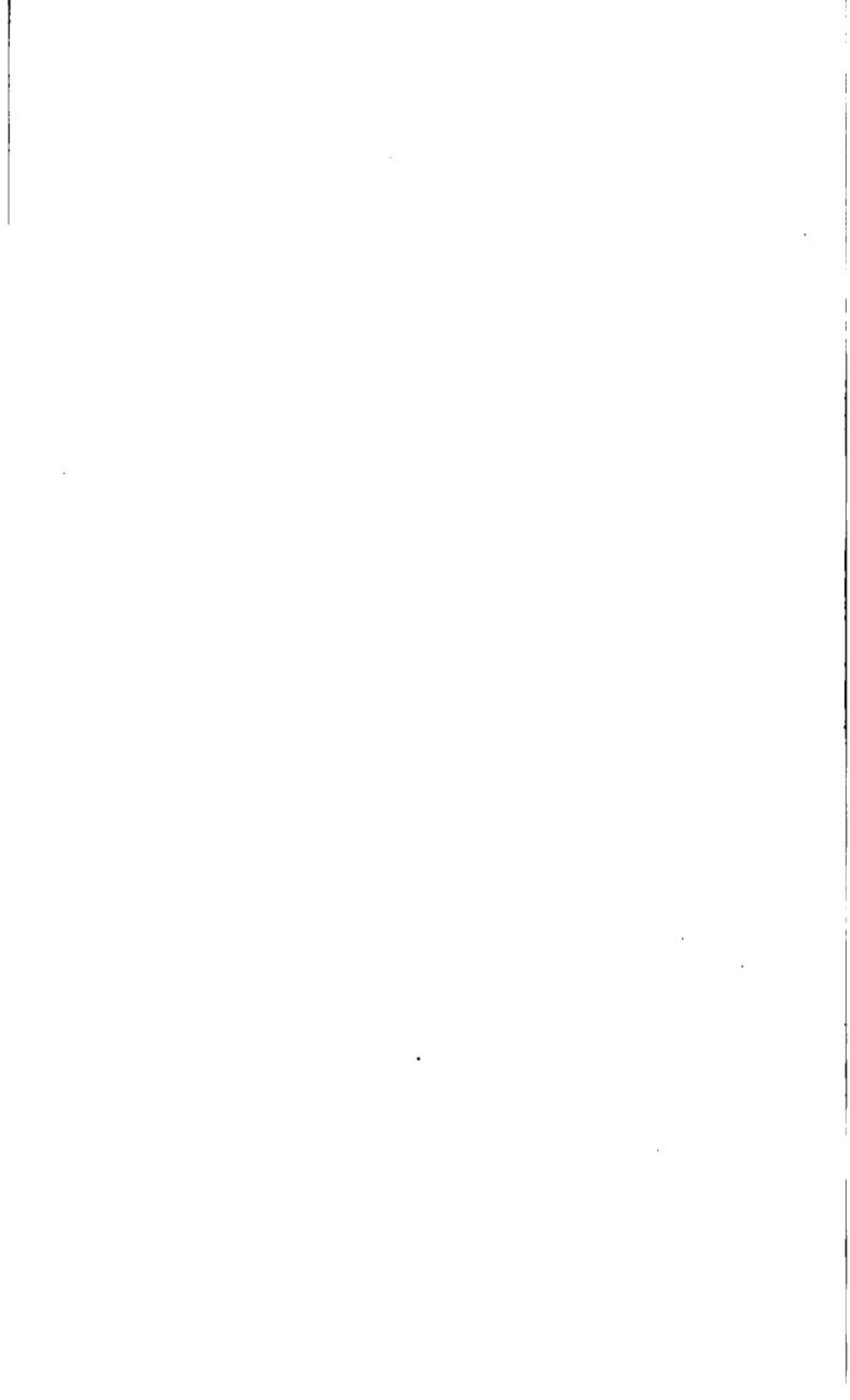
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Cynemouth Guide.

HISTORICAL SKETCH OF THE PRIORY.

ON a lofty cliff at the mouth of the Tyne, on the northern side of the river, projecting boldly into the German Ocean, and commanding a wide extent of the rocky and wave-beaten shore, are the ruins of a once-considerable ecclesiastical structure—an edifice that was dignified for centuries by the daily rites of antient piety, but the ruined and roofless remains of which have long been crumbling to decay, and are found every succeeding spring to have been more and more abraded by the winter's storms. Those walls are all that remain, architecturally, of the famous Priory Church of the Blessed Virgin and St. Oswin, King and Martyr; but sufficient records of its antient state remain historically, to afford to us an interesting picture of its former greatness, of the persons who moved within its now deserted walls, and of the events which brought them joy or sorrow, and affected the state and fortunes of their antient monastic home. And within this desolated circuit to which, year by year, we come thoughtful or regardless as the case may be, of the historical associations of the

spot, Kings and Prelates, Priests and Monks, Pilgrims and Warriors, came, in life, to participate in the rites of hospitality and the solemnities of religion, and in death to be entombed within its peaceful fold. But the walls of the Monastery are overthrown or roofless now ; the worshippers and guests have departed ; the lights have been extinguished ; the daily offices of religion silenced ; and the dead, whose remains were canopied by the echoing roof, forgotten. The antient choral walls resound only to the winds and waves ; and the sculptured pavement is thickly covered by grassy mounds !

Even before the celebration of Christian rites gave sanctity to this spot, TYNEMOUTH was distinguished and important. A legion of the armies of Imperial Rome had probably a cohort stationed here ; and when heathenism yielded to Christianity, the divine fire of religious ardour shone from the site of these ruins through the darkness of the Saxon people. From here the light of the Gospel survived the shocks of Danish invasion ; and while the realm was agitated by turbulence and warfare, literature found a home, and virtue and edification were peacefully pursued, in the seclusion of Tynemouth's cloistered halls. The Priory now in ruins was the object of the favour and protection of the royal ancestors of Queen Victoria. At its honoured shrines the mightiest of her predecessors knelt, when they resided beneath the Convent's hospitable roof ; and on the great ecclesiastical festivals of the year, the long arcades, of which we can now hardly trace the foundations, were bright and vocal with processions of Christian priests, and thronged by worshippers, whose remains have now for centuries mouldered in the dust. Independently of these associations, there is a something noble and touching in the aspect of these ruins. To the charm, of which all persons are sensible, their romantic situation in no small degree

contributes. Beneath them, the ceaseless surge comes rolling in with majesty upon the sounding shore, and our ear is soothed by the sustained cadence of its measured flow ; around them, the precinct is hallowed by shadows of the Past (albeit the substantial forms of a military garrison do incongruously mingle with those aerial shades,) and a holy influence seems yet to linger in that noble architecture. Its elaborate beauty and dignified solemnity still move our admiration, for noble and impressive are the remains of the Church of Tynemouth Priory ; but when its walls were reared six hundred years ago, they were seen afar over land and ocean, and a lofty tower guided mariners to port, while its bells called men to praise and magnify the Lord, who made the sea, and whose hands prepared the dry land.

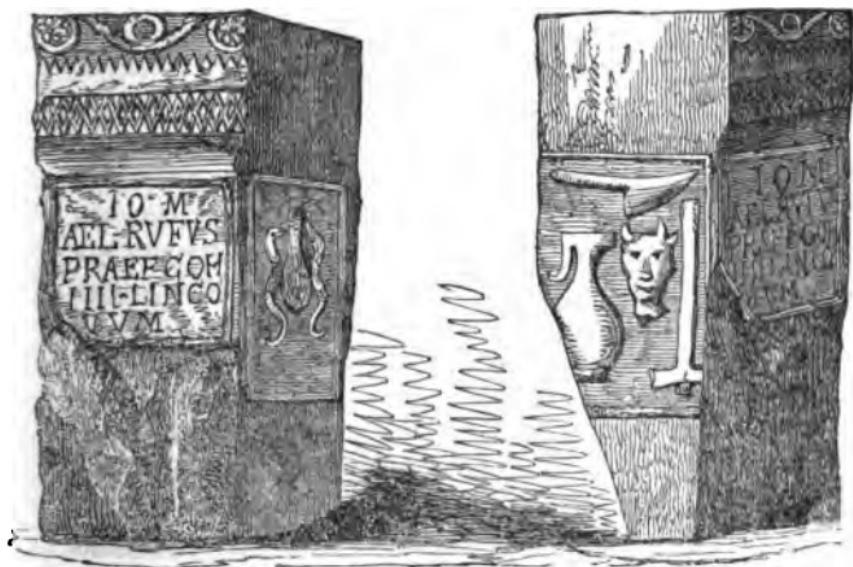
And how well do the ideas which are suggested by that wide expanse of the profound and mysterious ocean, harmonize with the reflections suggested by these monastic remains ! In the language of an eloquent and favourite writer, “ we are most forcibly impressed by the powerlessness of man, the mutability of his dominion, and the shortness of his span of life, when we view them in comparison with the duration of the sea,” and in the presence of the mighty and changeless ocean. On this promontory of Tynemouth, whose rocky fabric is itself continually yielding to the waves, were buildings which absorbed the wealth, and tasked the skill of generations—but now we view only these crumbling relics of their greatness. On yonder “ ocean, however, man has left no trace at all—it will not receive the impress of his hands ; it obeys no laws but those imposed upon it by Him who called the sea into being.” Generation after generation—the Briton and the Roman, the Saxon and the Norman, and their descendants, have looked upon its heaving surface as we now do, and where

are they? Like those waves that press upon each other in regular succession, they have passed away for ever; their language, their temples, and their tombs have perished, but there—undying one! art thou, O mighty Sea—

“Time writes no wrinkle on thine azure brow;
Such as Creation’s dawn beheld, thou rollest now!”

But as it is our present object to collect all traces that time has spared of the history of the place on which we have been tempted thus to expatriate, let us turn to the page on which past generations have endeavoured to perpetuate some memory of their acts and being, that should remain beyond their transitory lives. Of the history of Tynemouth anterior to that early period when a Church and Monastery were founded there by Edwin King of Northumbria, very little can ever be known. Yet this lofty promontory is deemed to have been the site of a military station and of a temple, at some period during the occupation of England by the Romans. The Roman legions did not fail to establish a fortified position on the southern side of the river Tyne at its junction with the sea; and the naturally-fortified position of this promontory on the northern side, together with the circumstance that antient earthworks and remains of Roman fortification were discovered, at Chirton and elsewhere, between Tynemouth and the eastern end of the celebrated wall, render it probable that Tynemouth was also the site of a Roman station. But “wrecks have been cast upon this distant shore of Time,” which bear testimony to Roman occupation: they are sculptured stones which were discovered in the foundations of the first ecclesiastical buildings at Tynemouth; and were probably found by its builders in the ruined edifices of a people whose nation, language, tombs, and temples are now forgotten in the place where they once held sway. These remains consist

of a votive altar, of which the following is a representation, and an inscribed tablet. The inscription upon



the former, records its dedication by *Aelius Rufus*, prefect of the fourth cohort of the Lingones ; that upon the tablet has been read as commemorating the foundation of a memorial column and a temple, by *Caius Julius Verus Maximinus*, of the Sixth Victorious Legion, in fulfilment of a vow.

The great neighbouring station of Segedunum, near the extremity of the Roman wall, was probably garrisoned by the fourth cohort of the Lingones. These martial occupants no doubt found Tynemouth well suited to the purposes of a maritime port ; and for the safety of their shipping, a temple was probably dedicated to the god of the winds, on this elevated and storm-swept cliff.

Such are the only remaining traces at Tynemouth of the footsteps of this mighty nation. To their temple of an imaginary deity, a sanctuary of the One True God succeeded ; and the victorious legions of Rome gave place to a long succession of peaceful monks who there celebrated the rites of the Christian religion for a period of nearly nine hundred years.

During the reign of *Edwin King of Northumbria*, (under whose rule were united the provinces of Bernicia and Deira, which latter province included the vast territory of Yorkshire,) and probably by the royal convert himself, an edifice was erected at Tynemouth, and dedicated in the Christian faith to the worship of that God, who was then recently acknowledged in *Edwin's court and realm* to be the Great King above all gods. This religious structure was built of wood, and was rebuilt of stone by *Edwin's royal successor St. Oswald*, who began to reign in A. D. 663. At this early period, an oratory, under the invocation of the Blessed Virgin, existed at Tynemouth ; and it is believed that for the service of religion, a small colony of monks who followed the *Scotish rule*, was established around its sacred

precinct. Readers will inquire by what name this place was then distinguished ? The river Tyne bore its present appellation in the seventh century ; but the site of the monastery antiently had the name of Dunemutha—an Anglo-Saxon name descriptive of the cliff at the river's mouth. The venerable Bede, who, later in this century was composing his imperishable writings in his monastery at Jarrow on the southern side of the Tyne, within sight of Tynemouth, is, however, understood to refer to that place when he speaks of the monastery of Tunなcester—a name which denotes a fortified place inclosed, situated by running water or a river.

But whatever its name, the Monastery at Tynemouth even at this early time was held in honour ; and a great number of persons were there assembled, who professed the Benedictine rule, which, transplanted from the sunny climes of Italy, was introduced among the Northumbrians soon after the year of our Lord 661.

And here it will be proper to refer to an event, which involved consequences of great importance to the Monastery at Tynemouth. That event was the sepulture within its Church, of the body of St. Oswin, King of Deira, who joined the noble army of martyrs in 651. He was the son of Osric, King of Deira, and was of the illustrious lineage of Edwin, first founder of that Church. He ruled the province of Deira for nine years, his brother Oswy reigning in Northumberland ; but the latter was envious of the more extensive authority and personal worship enjoyed by King Oswin ; and finding, says the chronicler, that the cunning of the serpent would not enable him to prevail against the holy King—assumed openly the ferocity of the roaring lion, and led the whole force of his kingdom against the army of his brother.

The armies encamped in Wilfaresdune, a place within a

day's journey of Gilling in Richmondshire ; and the soldiers of King Oswin, animated by their affectionate devotion to their sovereign, were anxious to engage in battle with the foe ; when the holy King, knowing that he alone was the object of contest, preferred to resign his crown, and even his life, that blood-shedding might be avoided and the lives of his people be spared. King Oswin, therefore, after supplicating his Saviour to accept that sacrifice, accompanied by a single attendant, withdrew to Gilling, to the dwelling of Hunewald, one of his Earls, on whom he had conferred many lands ; but in that house he was to meet the stroke of the assassin. The Earl treacherously betrayed him to Oswy, who, not content with his brother's kingdom, dispatched an armed band to slay him. King Oswin's faithful attendant threw himself between his master and those who sought his blood : but both were destroyed by the sword, on the 20th August, A.D. 651. The character of King Oswin appears to have been adorned by the most admirable virtues. He was as an eye to the blind, a staff to the lame, a father to the orphan, and a friend to the desolate. His charity was unbounded : his whole heart and being were devoted to works of mercy. He delighted to be the protector of the defenceless, and the source of justice to the oppressed. His meekness and humility were no less conspicuous ; and were the delight and admiration of the holy prelate St. Aidan—his companion and friend. Pious, virtuous, amiable, generous, and just, he was beloved in life ; and when he was no longer a sojourner upon earth, was believed to be gifted with glory among the saints of Heaven. His good works, his innocent and holy life, were long held in affectionate remembrance ; and in those early ages of faith, it was believed that he continued to intercede at the throne of grace for miracles of beneficence and compassion towards men.

The Church having commemorated his Christian life and martyrdom by canonization, he became a tutelar saint of the Church of Tynemouth, which was indebted for its re-foundation shortly after the Norman Conquest when it had laid for many years in ruin, to the surviving reputation of his sanctity, if not (as the monks recorded) to his personal apparition in the place of the sepulture of his earthly remains.

The Church in which St. Oswin's body was interred, was probably destroyed by the Danes in their ravages during the reign of Ecgfrid, and restored by his pious munificence. It may be supposed to have been erected in the Roman manner, like the neighbouring monastic Churches of Wremouth and of Hexham. It is certain that a considerable monastery flourished at Tynemouth at this time ; and we are therefore justified in the inference that its Church partook of the adornment which distinguished many of the ecclesiastical structures of the pious Saxons of Northumbria.

Of the monks who as abbats or priors governed the Monastery at Tynemouth in that distant age, the name of one only has received the light of that historic lamp which shone in Beda's hand. The venerable historian conversed with Herebald, who at some time before 735 had received the office of "Abbat of the Monastery at the mouth of the river Tyne;" and to Beda he related an incident connected with himself. Herebald, when in his youth, was a chosen companion of John, Bishop of Hexham, (afterwards renowned as St. John of Beverley,) and lived among his clergy. Travelling one day with the Bishop in company with some young nobles who wished to match the speed of their horses in a race, Herebald, who was mounted on an excellent horse which the bishop had given to him, prayed leave to ride with the rest : but the bishop, to try his obedience,

forbade him to take part in the amusement. Herebald's wanton humour, however, prevailed ; he was thrown from his horse, and lay for many hours as one departed. The bishop affectionately watched by his couch all night, engaged in prayer ; and in the morning Herebald, miraculously as he believed, recovered, and proceeded with the bishop on his tour. There is reason to believe that the once-wayward disciple, when the season of his youth had gone by, ran the race that was set before him in obedience to the rule of holy Benedict, and became an example of godly life. No rays have fallen from history's lamp on the monks who succeeded to his office, during the space of more than two hundred years.

We next find some trace at Tynemouth of the footsteps of a saint more renowned even than St. John of Beverley, namely, of Cuthbert, Bishop of Lindisfarne, in whose life-time a sisterhood of nuns as well as a fraternity of monks would seem to have existed at Tynemouth. Its eminent reputation is believed to have brought that holy man within its walls. To a monastery situated at the mouth of the Tyne, he is distinctly recorded by the Venerable Bede his biographer, to have come, in his episcopal character, when Verca, a lady of noble birth, presided over the nuns who were there assembled in the service of Christ. And it is believed that the Tyne of Northumberland is the river here referred to.

In A. D. 792, more than a century after King Ecgfrid's death, another monarch—Osric King of the Northumbrians—was interred at Tynemouth. But while the local sanctity of this Monastery was such, that the remains of Christian princes were brought thither for interment, and persons of noble birth renounced the temptations of the world in order to dedicate their lives to God in Tynemouth's hallowed cells, the possessions of the convent tempted the

heathen Danes so frequently to plunder the peaceful inmates of the cloister—that the history of this foundation through the eighth and ninth centuries, is little more than the record of a series of ravages by the northern pirates, who despoiled the Monastery in A. D. 788, 794, and 800. We do not know whether

“ On the deep walls the heathen Dane
Had poured his impious rage in vain—”

when he thus visited the defenceless monastics ; but we read that in A. D. 865 on the invasion under Hinguar and Hubba “ the noble edifice ” was destroyed by fire, and the nuns of St. Hilda’s convent at Hartlepool, who had fled to Tynemouth for refuge, were “ translated by martyrdom to Heaven.” But in 870 the Monastery had been partially rebuilt ; and in 876 was ravaged by the army of Halfden the Danish King, and its buildings were again levelled with the ground. But fire, and sword, and robbery, and murder, could not quench the holy flame, which, fed by the pious zeal of Anglo-Saxon cœnobites, shone from St. Oswin’s house at Tynemouth, “ far to the Cleveland hills, and northward to the Tweed.” The Monastery seems to have been in some degree rebuilt and inhabited, but in A. D. 1008 it was again wasted by Danish marauders, and appears to have remained thence for many years deserted by the monastic community, who seem to have been overwhelmed by this final devastation.

Before the end of that century, however, the Monastery was restored and re-endowed ; and it afterwards became not less eminent for sanctity, than it was rich in temporal possessions. In the mean time, the monastic fraternities were driven from their home ; and the remembrance of the holy martyr St. Oswin was for awhile obliterated from the minds of men. But the historical notices of Tynemouth

during the eleventh century, disclose the existence of a Church upon the site so long hallowed by antient piety ; which Church we may suppose to have received the sheltering protection of the Saxon Earls of Northumberland, who maintained a fortress at Tynemouth. That foundation appears to have been the mother Church of a parish—the parish of Tynemouth ; and as such, was endowed with tithes of the lord's demesne.

To the depopulating contests in which the realm was involved about the period of the Norman Conquest, we may ascribe the fact, that when, in A.D.1085, the gift of the Church of Tynemouth, made by Waltheof Earl of Northumberland to the monks of Jarrow, was confirmed by the Bishop of Durham to the fraternity then newly brought around his Church, the edifice at Tynemouth had remained for fifteen years without a roof. At the time of that confirmation, however, the Church had been repaired, and the celebration of the divine offices had been restored ; and the antient glories of the Monastery were to be speedily restored likewise. Monastic zeal had revived from its slumber ; the shades of the royal saints of England—of the prelates and monastics of antient days, were said to traverse the ruined walls they had once inhabited, and warn the new generation to follow in the footsteps of the monks of old. And the event which hastened the restoration of the Monastery at Tynemouth, was the revelation in 1065 of the body of the holy King and martyr Oswin, which the departed brethren of that house had held so precious. The Lady Judith, wife of Tosti then Earl of Northumberland, came to St. Oswin's newly-discovered tomb. Egelwin, Bishop of Durham, at her instance brought to light the reliques of the saint. Earl Tosti commenced the foundations of a Monastery adjacent to the Church which held the sacred remains ; and the monks of St. Alban's, who, after the gift of the Church of Tyne-

mouth (by Tosti's successor, Robert de Mowbray, the Norman Earl of Northumberland) to their abbey, came to Tynemouth to establish a separate fraternity, completed the buildings which the noble Saxon had begun.

More than four hundred years had elapsed from the time of the sepulture of the remains of St. Oswin, when the sceptred shade, (according to the legend written by his biographer early in the twelfth century) appeared to Edmund, the sacrist of the Church, after the nocturnal office, bearing the form of a man of radiant aspect, mild and pleasing countenance, and noble presence, who revealed to the devout sacrist his entombment in the Church. The Bishop, with a large concourse of people, repaired to Tynemouth on being informed of this vision. And when the body of the saint had been at length discovered in its ancient resting place, (the hair of the head being quite undecayed,) it was joyfully raised to a becoming shrine.

Robert de Mowbray succeeded to the great Earldom of Northumberland shortly after these events, and enriched with many possessions the new Benedictine fraternity, who came to re-build the old waste places—the “pilgrim fathers” of the Norman Monastery of Tynemouth. The new buildings were completed about A. D. 1110, and the reliques of St. Oswin were then translated from the antient oratory, and enshrined with great honour in the new monastic Church, in the presence of Ranulphus, Bishop of Durham, Richard d' Albiney the noble Abbat of St. Alban's, Hugh Abbat of Salisbury, and a multitude of the clergy and people, who came from far and near to attend the solemnity—which was celebrated on the anniversary of the martyrdom of the saint. A hymn in his honour is found in the office of his festival, of which curious devotional relic the following verses convey the substance :

*" Before thy shrine, O holy King !
We willing hearts and offerings bring ;
To Oswin, who enthroned in light
Dispels the clouds of gathering night :
And Kings shall bow, and realms afford
Tribute to thee, O Saint and Lord !
Obedient to thy high behest,
From wasting war thy people rest ;
And peace and plenty crown the scene,
Where erst thy glorious sway hath been.
With holy joy the honoured priest
Proclaims to gathering crowds thy feast ;
And Anglia's shores, from sea to sea
Send joyous hearts to honour thee !
Rejoice we, brethren, heart and voice,
The glorious martyr bids Rejoice !
He, who his cherished flock to shield
Shrank not his crown and life to yield ;
And high to heavenly mansion raised,
Now dwells in light, exalted, praised !*

But before the remains of the holy King finally were enshrined at Tynemouth, they were for a time possessed by the monks of Jarrow ; and we must here return to mention an event which took place between the discovery of St. Oswin's remains, and the endowment of the Monastery by Robert de Mowbray for monks from the parent Abbey of St. Alban. That event was Earl Waltheof's grant of the Church of Tynemouth and of the body of St. Oswin resting therein, to Aldwin the prior and the monks assembled at Jarrow, before their removal to Durham. With this donation, his nephew Morcar, was dedicated to God. This grant was solemnly made by the Earl in the presence of Bishop Walcher and the Synod of the Church of Durham ;

the charter was witnessed by the assembled priests, nobles, and laymen ; and the Synod condemned to the most tremendous penalties any persons who should withdraw from the Church of St. Cuthbert of Durham, the property thus granted by the pious Earl. The gift was made shortly before 1075, in which year, on an accusation of treason to King William, the Earl was beheaded at Winchester.

It appears to have been the object of this grant to provide for the restoration of the Church, and the due celebration of the holy offices therein, but the re-foundation of the Monastery does not seem to have been contemplated. After this donation, the reliques of St. Oswin were conveyed to the Church of St. Paul in the then reviving Monastery of Jarrow ; but they had been restored to their former resting place before the monks of St. Alban's were brought thither by their Norman patron Earl Robert de Mowbray.

Bishop William de Carileph had in the mean time procured the removal of Aldwin's fraternity to the Church of Durham, and in A. D. 1085, confirmed to these zealous fathers of the subsequently-renowned and wealthy Monastery of Durham, the gift of Earl Waltheof to the same monks, which donation had been ratified by Alberic, who for a brief period held the Earldom of Northumberland. The witnesses to this confirmation are the parish priests of Hexham, Tynemouth, Sedgefield, Bedlington, Chester (le Street,) Aycliffe, Eglescliff, and Branespeth.

But, notwithstanding these solemn confirmations, the Church of Tynemouth did not long remain annexed to Durham ; for it was about 1090 that Earl Robert de Mowbray conferred the Church of Tynemouth on the Norman Abbey of St. Alban. With a view to the establishment of a monastic fraternity there, he endowed the monks with ample possessions, and expelled the servants of St. Cuthbert from

the Church—a deprivation to which the clients of so great a patron could not be expected quietly to submit.

Whatever may have been the sentiments of Norman chieftains towards the native Anglo-Saxon people, Earl Robert de Mowbray entertained high veneration for the memory of the great Saxon King and Saint, and for the Church in which his reliques were preserved ; and he desired to foster a monastic community within the circuit of his castle of Tynemouth. The historian-monk relates that—

" Robert de Mowbray, moved by Divine influence, wished to restore the Church of the blessed Oswin of Tinemutha, which had been for some time desolate, and there to establish monks in the service of God, and in honour of St. Oswin ; and having taken counsel of his friends, went to Paul, Abbat of the Church of St. Alban, devoutly requesting that he would send thither some of his monks, and promising to supply them abundantly with food and raiment and all things necessary. When the Earl had enriched the monks whom the Abbat upon this petition sent, with manors, churches, mills, fisheries, and all things needful, and confirmed the same to them, exempted from all secular service, he, for his own salvation, and the health of the souls of his predecessors and successors, gave to Abbat Paul and his successors in right of the Church of St. Alban, the Church of Tinemutha, with all its rights, to be possessed by them perpetually ; and prescribed, that the Abbats should freely nominate, appoint, or remove the Prior by whom the Monastery should be governed."

Under the auspices of the Earl, the monastic buildings and the new Church were completed. But he was not permitted to witness the consummation of his good work. The Earl, having entered into a conspiracy against William Rufus, defended himself in his Castle of Tynemouth for two months, against the besieging forces of the King ; withdrew to Bamburgh when his own Castle fell ; and was proceeding from thence to join his allies at Newcastle, when, being pursued by the forces of his enraged Sovereign, he fled for refuge to the sanctuary of the Church at Tyne-mouth ; but was dragged from thence by violence, and made a prisoner.

He remained in captivity until the coronation of Henry I. (A.D. 1100); when he is said to have become aged and sightless; and then, tired of war's alarms, and desiring to renounce the fleeting honours of the world, he sought to end his days in his beloved Monastery of St. Alban. This time, he did not come there as the proud and powerful chieftain, to enrich the fraternity by the gift of Churches, lands, and territorial wealth; but to ask that, in return for the temporal riches he had conferred on them in the days of his prosperity, he might participate in the spiritual treasures of the Church, and be permitted to become a pensive monk in the seclusion of that peaceful cloister. And so the noble Norman chieftain, once renowned for military valour, long the representative of his Sovereign in a vast territory of England, and the lord of castles, manors, and possessions of great extent—adopted the monastic habit, and devoted to religion the serene evening of a life whose early period had been passed in the strife of arms, and the pursuit of the shadows of feudal power and honour. Robert de Mowbray, earl and monk, died in 1106, and was interred in the final sanctuary of St. Alban's Abbey Church. But, to resume our history of his foundation at Tynemouth.

The first prior of that religious house appears to have been Remigius, a monk of St. Alban's. His name occurs as holding that government in A. D. 1092, and again in 1129. The period of his rule—extending as it may therefore be presumed to have extended over the troubled reign of William Rufus and the chief part of the reign of Henry I.—was fraught with events, some of which must have occasioned great anxiety to him and his convent. The re-foundation of Tynemouth's antient Monastery—its ample endowment—the protection and privileges and augmented possessions granted to it by King Henry I.—the favour of Matilda his gentle and illustrious Saxon Queen, which was

extended to the monks for the good of the soul of King Malcolm Canmore her mighty father, then lately interred in their chapter-house—the completion of the new Church of their Monastery—the translation of St. Oswin's reliques to the shrine in which they were to receive for centuries the devout embrace of a long line of spiritual fathers and temporal nobles—and the many miraculous displays of the Divine Power attributed to the merits and intercession of their patron saint—were events well calculated to encourage and exert a cheering influence on the humble and fervent tenants of the cloister, more especially at this period, when monastic zeal had not long revived from its slumber.

But while these events were auspicious on the one hand, civil strife agitated the realm, and brought frequent alarm to the peaceful monks, even in the retirement of their distant cell of Tynemouth. The political contentions that raged around them invaded even their sanctuary; for the earl their benefactor, had been pursued and made prisoner—even within the hallowed precinct of “St. Oswin's Peace.”

Of the new Church of Tynemouth Monastery at this time completed, those portions of the ruins which are in the Norman style are the remaining monuments. They indicate the limited extent of the building and its plain and massive character. When William of Normandy became King of England, and almost every great benefice was filled by a Norman, the ecclesiastical structures of the Anglo-Saxons were generally replaced by larger buildings; which however, retained their original Lombardic character. Of this, an instance is afforded at Tynemouth. Portions of the existing ruins have been ascribed to the Saxons; and so rude are the antient circular-headed doorway from the cloister, and the cylindrical pillar remaining in the nave, that they were supposed to be parts of the original Saxon building. That pillar is the only remaining member of the series of

similar pillars, which formed the piers of the antient Norman Church. That structure consisted of nave and transepts ; and the eastern end was terminated like the antient Basilicæ, by a semicircular apse, a tower surmounting the intersection of transepts, nave, and apse. Portions of three of the massive abutments, on which the tower was supported, yet remain. Of the western entrance to the Norman Church, no portion exists ; it having been removed when the prolongation of the edifice took place at a later period. The length of the Norman building from this entrance to the end of the apse, was about 145 feet, and its breadth between the walls about 36 feet. The walls were more than four feet in thickness—

“ And needful was such strength to these,
Expos’d to the tempestuous seas ;
Scourged by the winds’ eternal sway,
Open to rovers fierce as they.”

Such was the Church of the Priory of Tynemouth, and of its then thinly inhabited parish, for about one hundred and twenty years. Meantime the possessions of the Monastery were augmented by pious munificence, and confirmed by the Anglo-Norman Kings. From the charters of confirmation which the monks obtained at the hands of William Rufus and Henry I. it appears that the judicial privileges and liberties of their noble founder’s lordship were then enjoyed and exercised by the monks as fully as they had been enjoyed by the Earl. The Priors of Tynemouth thenceforth claimed and enjoyed exclusive jurisdiction over the tenants of their lands within their shire and liberty of Tynemouth, and appointed their own shire-reeve and coroner.

The Priory possessed at this early time the manor and village of Seton ; the villages of Whitley and Seghill ; the manor and vills of Bewick and Lilburn (which they

derived by the gift of Queen Matilda) : the manor of Eglingham, and Chirton, Earsdon and Coquet Isle, with the Churches, and tithes, and the rights appurtenant to these possessions. They held also the Church of Coniscliffe, by the gift of Earl Cospatric ; and the Churches of Bywell and Woodhorne. They had privilege of free warren in all their lands. They possessed at one time the tithes, or portions of the tithes, of Corbridge, Ovington, Wylam, Newburn, Elswick, Warkworth, Bothal, Amble, Rothbury, Wooler, Seton, Chollerton, and Dissington.

The chief of its possessions were acquired by the Monastery from its founder, Earl Robert de Mowbray. Some of them were afterwards lost or relinquished. But lands in many of the last-mentioned places, and other possessions, came to be at various times conferred upon the religious fraternity of Tynemouth. The tithes of Seton, Chollerton, and Dissington, were derived from the gift of Hubert Delaval, the great lord of Gilsland, and founder of Lanercost Priory in 1116.

The "Monk's Stone" at Seton, which is the subject of an absurd and idle legend, probably marked the limit of sanctuary ; or it may have been erected as a way-side rood-stone, for it stood where the highway antiently branched off. An arrangement was made between the monks of Tynemouth and the parent Abbey of St. Alban, in the life-time of abbat Richard d'Albiney (who died A. D. 1129) whereby the Church of Tynemouth was to pay to St. Alban's thirty shillings yearly, and to relinquish to the abbots the Churches of Bywell and Woodhorn, the tithes of Amble, and the Isle of Coquet. And it was provided, that when the abbat made a visit to Tynemouth, he with twenty attendants, should be entertained for fifteen days by that fraternity.

In 1121, the monks of Durham endeavoured to recover from St. Alban's the Church of Tynemouth, by virtue of

the gift of Waltheof, and urged that claim in a chapter at York. The monks were not successful, but their claim was renewed from time to time until it was compromised in 1174, with the sanction of Pope Alexander III.

A monk named Germanus succeeded Remigius as prior, and was succeeded by Ruelendus, who held that office during a part of Stephen's reign. Buildings of the Monastery which were covered by thatch were destroyed in a fire during his priorate, and the escape of the Church was ascribed to miraculous intervention.

The monks were disturbed too, by the attempted exaction of some neighbouring barons who were building castles. The oppressive demands of the lord of Prudhoe are particularly mentioned. His name was Odinel de Umfreville, and he was probably the builder of the oldest portions of the now-ruined and picturesque remains of Prudhoe Castle. He required the peasantry on the lands at Wylam, the property of Tynemouth Priory, to assist in the work of this castle ; but they pleaded their exemption by royal grant as homagers of the prior. The powerful baron of Prudhoe, offended by their refusal, induced the sheriff, who appears to have resided at that time in Corbridge, to resort to the oppressive expedient of distraining on the farms of the poor husbandmen, in order to compel them to obey his mandate. The sheriff proceeded, accompanied by two men at arms, to carry this purpose into effect ; but his serving-men (unlike the modern followers of sheriffs) are described to have been in fear of the consequences of invading St. Oswin's patrimony, and to have endeavoured to dissuade the bold sheriff from his purpose. The sheriff, however, entered the pastures where cattle belonging to the tenants of St. Oswin were quietly feeding ; and disregarding the protection of the saint, would have distrained them, if they had not been rendered invisible to him ; wherefore after a fruitless search,

he returned, we may suppose, *non est inventus*, to the lord of Prudhoe, and was ever after unpleasantly ridiculed besides, for having been unable to seize the Hesperian prizes which were not “sensible to feeling as to sight.”

The writer of the “Life and Miracles of St. Oswin” relates a case in which animals became themselves endowed with power to resist the sacrilegious designs of the faithless. It is related that a pious husbandman of Chirton having reaped his corn, duly set apart his tenth sheaf as the tithe due to St. Oswin ; but his wife, who was less religiously disposed, and had a flock of geese which required most probably to be fattened for the approaching festival—during her husband’s absence threw before the hungry flock one of the tithe-sheaves, from which they (very properly) turned away. The dame, having shut them up in their pen, threw the sheaf again before them, and supplied them with no other food. The geese, however, (unlike some land and tithe-owners of these degenerate days) resolutely forbore to consume the property of the Church, and the dame, relenting, was obliged at length to supply them with other food.

But to resume our history of the Convent, and incidentally of the nobler bipeds whose wealth even geese thus refused to diminish. Ruelendus was probably succeeded by Geoffrey, whom there is some reason for supposing to have been a member of the noble family of De Gorham, of which family was Robert de Gorham, abbat of St. Alban’s, who came to Tynemouth on prior Geoffrey’s sepulture. When Robert de Gorham became abbat of St. Alban’s (in 1151) he bestowed on the Church of St. Oswin a rich cope of ten marks’ value. Another member of the family of De Gorham was a monk in the Convent at Tynemouth later in this (the twelfth) century, if not in the priorate of Geoffrey ; for brother Henry de Gorham gave to his Convent a manuscript volume, which is now preserved in the library of the Dean

and Chapter of Durham. It contains an inscription (like almost every literary donation to Convents in the middle ages) recording that it was dedicated to God and St. Mary and St. Oswin. While the names of the many members of the family of De Gorham, who held large territories and feudal honours at home, or who took the cross and journeyed to the Holy Land, are preserved in the page of history, we are able to trace but scanty particulars relating to those humble-minded brethren who gave up lands and relations for Christ's sake, and sought in purity of life and deeds of charity in peace at home, to honour and exemplify the holy faith for which so many of their illustrious relations fought and died in Palestine.

The chronicle of the Monastery during the reign of Stephen affords but few circumstances interesting to the general reader. The King, when at Durham, granted to the monks at Tynemouth an ample confirmation of their liberties and privileges, and exemption from dues of toll and passage and customs, besides the right of fishery in all their waters. The favour and protection of David King of Scotland, when he had crossed the border with a hungry army, which marked his progress with waste and destruction, was not so freely granted. He had invaded England to support the claims of his son to the earldom of Northumberland ; and the monks of Tynemouth were obliged (as Richard of Hexham records) to purchase exemption from the ravages of the Scotish army by payment to the King of such a quantity of silver as must have exhausted their stock of ready money ; whereupon the King at Norham, on the feast of St. Barnabas (11th June) 1138, magnanimously granted to the monks a charter of peace and protection for themselves and their tenants. Earl Cospatrick and Hugh de Morville were among the Northumbrian nobles who witnessed this grant.

The Earldom of Northumberland being subsequently ceded to Henry, son of King David, that prince in 1147 granted to the Church of St. Oswin of Tynemouth, and to the monks there serving God, and to all the tenants upon their broad lands, acquittance from the onerous duties of military service, and from the work of erecting castles, through Northumberland. This charter was granted at Newcastle-upon-Tyne, probably within the walls of its massive and majestic keep, in the presence of Gilbert de Umfreville, Thomas de Ridell, and Geoffrey de Percy. A similar exemption was in the following year granted to the monks by King Stephen himself, who, at the time of the grant, was surrounded by his grave councillors at York. The King, at the same time, confirmed to the monks their manor of Eglingham, with all its rights in woods and waters, as freely as it had been given by Winnoc the hunter to St. Alban and St. Oswin. These lands were in 1170, the subject of confirmation by Geoffrey, abbat of St. Alban's to Cospatric, son of the Earl of Dunbar and his son Adam ; and subsequently Edgar the son of Earl Cospatric, swore upon the shrine of St. Alban, in the presence of the abbat and monks, to render to the monks of Tynemouth four pounds yearly for those lands, forty shillings to be brought half-yearly to Tynemouth, and to render to the abbat twenty shillings, or at his (Edgar's) option seven oxen each worth three shillings, doing also suit and service at the prior of Tynemouth's court.

The noble Edgar, with the assent of Alexander his son and heir, granted in full chapter of St. Alban's, to the abbat and to the Monastery of St. Oswin, the Church of Edlingham, which his father Cospatric had granted to that Monastery, and a carucate of land (a quantity probably as much as could be tilled with one plough). The charter, as fair and legible as when the kneeling donor laid it upon St.

Alban's shrine seven hundred years ago, remains at Durham. To it is appended a large round seal bearing the device of a dragon, surrounded by the words "Hoc est sigillum Edgari filii Cospatricii Comitis."

The last event during the reign of Stephen which need be noticed here, was the arrival at Tynemouth, in 1152, of John Papiro, cardinal legate of the Holy See, on his return from appointing four archbishops in Scotland.

About the close of Stephen's reign, Germanus—the second of that name—was prior of Tynemouth. His fitness for that dignity was probably conspicuous, for he was one of the three persons whom Henry, archbishop of York nominated to the monks of Whitby to be by them chosen abbat of their Monastery, in 1148, he being at that time described as "prior of the Monastery of St. Oswin the King at Tinemuthe." On this occasion, however, the archbishop's nomination did not deprive the monks of Tynemouth of his government; for Richard prior of the Monastery at Peterborough was elected abbat.

But it was not long before the friendly archbishop was enabled to see Germanus constituted abbat of another of the great Monasteries of his vast diocese—the Abbey of Selby. This was in 1153. Germanus was appointed with a view to the reformation of disorders which had been permitted in that Abbey by his predecessor, who was deposed, but intruded himself after the appointment of Germanus, and drove the latter to his monastic father, the great abbat Robert de Gorham, for protection; on complaint by whom to the holy see, the pope highly resented the violence which had been committed, and caused Germanus to be honourably reinstated in his dignity.

But before these agitating events, and while Germanus was prior of Tynemouth, he with his monks, made a grant of eight quarters of wheat yearly, from the granaries of

Tynemouth, to the nuns in the Convent of St. Bartholomew in Newcastle-upon-Tyne. He occurs, as prior of Tynemouth, a principal witness to the confirmation by Roger de Merlay, of the land of Morewic, (near Warkworth,) to the monks of Durham ; and to the grant by Robert de Brus, of the Chapel of Castle Eden to the same monks, made during the reign of Bishop William de Sancta Barbara.

Germanus was succeeded as prior of Tynemouth by a monk named Gilbert, who appears to have obtained a great number of the grants and royal confirmations which were made to the Convent during the eventful reign of Henry II. and which extended the liberties of the Monastery, and contributed to its growing prosperity.

The first of the grants which the prudence of the prior and monks obtained, was a general confirmation from the new King, of the possessions and liberties which had been confirmed to them by his royal predecessors, to be held perpetually by the highly privileged tenure of "free alms." The King was at Durham, surrounded by an imposing presence of churchmen and nobles, when he made this grant of ample confirmation. It was followed by several separate grants of specific liberties and exemptions. Amongst them is the right of free warren, from which it is to be inferred—not that the good monks enjoyed the pleasures of the chace, for that pastime their rule did not permit ; but—that they knew how to appreciate venison, and to secure their manorial rights. The lands of Eglingham, Bewick, and Lilburn, were subjects of several of the grants obtained from Henry II. ; and the privileges of the Convent in those lands would seem to have been held peculiarly sacred, as if from reverence to the memory and the wishes of the good Queen Matilda, from whose gift they were derived.

During a considerable part of the reign of Henry II. the

Church of Tynemouth was itself the subject of dispute and contest, between the Convent of Durham and the Monastery of St. Alban : the former having, early in the reign, renewed its claim to the restitution of that property, under the grants by Saxon earls, confirmed by bishops of the see of Durham. The pope, desiring to arrange this contention, appointed three English ecclesiastics to examine into the merits of the suit ; and before these grave judges the prior of Durham produced the venerable Saxon writings of grant and confirmation, on which the claim of his Convent was founded. At length the dispute was finally arranged, by the intervention of Roger bishop of Worcester, and John de Saresbury, treasurer of the Church of Exeter. The prior and Convent of Durham, with the assent of Hugh the bishop, relinquished the Church of Tynemouth to St. Alban's, the abbat and monks of which house, " for the blessing of peace, and in consideration of that renunciation," granted to Durham the Churches of Bywell (St. Peter's) and Edlingham, with the charters and documents relating thereto, the prior of Durham resigning in exchange the grants and confirmations of Tynemouth. The bishop thereupon authorized the prior and Convent of Tynemouth to increase the " portions" payable from the benefices pertaining to their Church. The arrangement took place in 1174 ; and to give effect to it, deeds, (which included sundry declarations and covenants to produce title-deeds,) were executed and exchanged, with a precision and formality very creditable to the monastic conveyancers of that early time. The exchange was sanctioned by papal bull ; and Eustace de Balliol, whose ancestors had given the Church of Bywell St. Peter's to the Monastery of St. Alban's, added his charter of confirmation. And so, peace was restored between the monks of St. Cuthbert and the monks of St. Alban.

But the Monastery of Tynemouth suffered spoliation of

goods, not only from the hostile and unscrupulous forces of William of Scotland, then engaged in abetting the undutiful warfare of Henry's son against his royal parent, and in carrying fire and sword through the northern parts of his realm ; but even from their own monastic father, Simon abbat of St. Alban's and his attendants, upon his pastoral visitations to Tynemouth. We learn from Matthew Paris, that the good father's visits committed grievous havock on the victualling department of the brethren of Tynemouth. The honest monk records that when the abbat's followers had consumed all the provisions of the Convent at Tynemouth, oxen from the plough were brought before him, and he was told with tears, that all besides having been devoured, these animals were the last that remained of the oxen of the Convent's tenants. But the considerate abbat forbore to demand the bucolic sacrifice, and with his retinue departed from the food-despoiled Monastery. A subsequent abbat, for the prevention of such oppressions, limited the duration of the stay and the number of followers of the abbots on their pastoral visits to this distant cell.

A monk named Akarius, who is described as a man of good birth, honest life, mature in years, and excellent in morals, was chosen by the monks of Tynemouth to be their prior, on the death of Gilbert. Akarius became prior at some time during the reign of Henry II. (1154—1189), and occurs as holding that office in 1197. A monk of the same name was in A. D. 1200, prior of St. Alban's, and elected abbat of Peterborough, in the possession of which dignity he ended an exemplary and honoured life in 1210.

While Akarius was prior of Tynemouth, the shrine of St. Oswin was enriched through his means, by an ingenious goldsmith named Baldwin ; and connected with this event the chronicler has recorded a somewhat amusing result of an attempt to violate the holy circuit of St. Oswin's

"Peace." In a festival of the royal martyr which came round while Baldwin was there employed, there was prayer, and feast, and holyday at Tynemouth. The worthy goldsmith was not looking after his property: a delinquent approached it unperceived, and was absconding with all the valuables he could find, when lo! on arriving at the boundary of the sanctuary, he became fixed to the ground by an invisible but effectual restraint, although the public road was open before him. The pious Baldwin, meanwhile, on discovering his loss, had betaken himself to the shrine of St. Oswin—a more effectual Justice of the Peace than any temporal magistrate, even if such a functionary could have been then found—and the "invisible policeman" detained the fugitive until arms of flesh and blood could convey him before the outraged prior of St. Oswin's house.

We may here pause, but now in sober seriousness, to remark on the providential ordinance that is indicated in the veneration with which the privilege of sanctuary was regarded, even in ages remarkable for the turbulence of public affairs, and for the violent outrages of might over right. It was as if the divine fountain of mercy and justice vouchsafed to impart the exercise of these attributes to His holy Church in behalf of His oppressed and erring creatures. Even in this distant day we may with satisfaction look back to the many instances in which the holy influence of "the Martyr's Peace" defeated the rude purposes of lawless violence and of personal revenge, and turned aside from their intended victim the weapons of unforgiving persecution and revengeful thirst for blood. "For many a long year of fear and vexatious misrule," says a modern biographer of St. Oswin, "the 'Peace of the Martyr' was a pleasant and safe shade under which the dwellers on the bleak sea-shore of Durham and Northumberland were glad to cluster; a shadow cast by St. Oswin's memory from Our Lady's house at

Tynemouth far to the Cleveland Hills and northward to the Tweed." St. Oswin's "Peace" indeed, acted as a humanizing influence in that wild district, during times in which the voice of law was not always heard above the storms of passion, and in which the quiet hand of social order was too feeble to repress the red hand of wild revenge, or the mailed gauntlet of feudal oppression. And so, for the purposes of affording mercy and protection, and giving opportunity for penitence, for rendering satisfaction, for reconciliation, or for lawful punishment, holy Church interposed, in this privilege of sanctuary, her gentle influence in the troubled affairs of the world. But to proceed with our narrative.

Shortly before Richard Cœur de Lion departed for Palestine on the third crusade, he granted to the monks serving God in the Church of St. Oswin a general confirmation of their then extensive possessions, franchises, and privileges. This charter mentions the town or village of Tynemouth, the vills of Seton, Preston, Chirton, Milneton, Whitley, Earsdon, Backworth, Seghill, Morton, Bebside, Dissington, Willington, Bewick, Eglington, Lilburn, Amble, Hawkeslaw, Elswick, Wylam, Walton, Cowpen, Carlesbury, Morton-Tynemouth in the county of Durham, and Helleshaw; the Churches of Tynemouth, Woodhorn, Walton, Bolam, Bewick, Eglington, Hartburn, and Coniscliffe; the tithes of Hertness, Midelton upon Tees, Corbridge, Rothbury, Warkworth, Wooler, and Newburn; besides the usual franchises and jurisdictions of "sac and soke," on strand and stream, in field and forest, "toll and theam, grithburgh, hamsocna, forestal, danasgild, infangentheof, blodwite," and sundry other equally grim and antiquated-looking, but doubtless valuable reliques of Anglo-Saxon jurisprudence. The royal grantor added "all liberties and free customs which Kings could have power to grant or make more free to any Church."

A Magna Carta of liberties this grant of the lion-hearted Richard proved to the Convent through the long period of three hundred years : and in the many contests which subsequently arose, the monks were wont to take shelter under this protecting shield of the mighty sovereign. On King Richard's return after his captivity in Germany, he renewed this charter. The confirmation thus granted was the least return he could make to the Monastery for its spoliation of plate and valuables at the time when all the Church plate and jewels in the realm were laid under contribution towards his ransom.

For a long series of years these royal concessions fortified the Monastery with a temporal power, and surrounded it with a protection which the monks did not fail to employ to advantage.

Their prior at this time was probably Hugh, who seems to have been a member of the powerful family of Gubiun, which long flourished in the north of England, another member of which succeeded to the office of prior of Tynemouth a few years afterwards.

About the time when King Richard granted his first charter of confirmation, and probably before A. D. 1190, Henry de Bulemer granted lands in Jesumund, near Newcastle, to the Convent of Tynemouth. The grant comprised twenty-eight acres and a half of land of his demesne in the fields of Jesumund, to be held in pure and free alms for ever ; the boundaries of which are minutely described in the charter, which is witnessed by the great barons Gilbert Delaval, Cospatric son of Edgar, and others.

Henry de Bulemer at the same time, by another charter, granted to the monks a moiety of the fishery called Accus-yare in the Tyne. The noble donor was connected with the antient family of Bulmer, whose ancestral seat was in Yorkshire, and of whose good deeds and knightly eminence we

may read in the chartularies of many a once fair Abbey of Yorkshire's lovely dales. A branch of that noble family were lords of Brancepeth, the castle of which was built by a Bulmer ; and Sir Bertram de Bulmer occurs in 1143 as a baron of the County Palatine of Durham ; but the donor in question was probably more immediately connected with Robert de Bulemer who, in A. D. 1168, held lands in the barony of De Gaugy, of which Heaton was a part, and was probably the owner of the adjacent demesne of Jesumund.

Henry de Bulemer probably went with King Richard to Palestine after he had made these grants. A romantic legend has been connected with his name, which has been taken as the foundation of a pleasing poem called "The Tynemouth Nun." The story runs that Henry de Bulemer was betrothed to a fair maid of Northumbria, who on his departure for the Holy Land, promised fidelity to their love. Her father as well as her lover became soldiers of the cross, but they returned no more. Her mother had passed from this life—her home was desolate—spring returned and renewed the beauties of nature around the little Norman chapel at Jesumund, which hallowed the scene of their vows and hopes ; but that scene charmed no longer, nor could the sweet spring-tide renew the fresh joys and hopes of youth ; wherefore, inspired by religious zeal, she withdrew to the Convent at Tynemouth. When some years had passed in the austereities of the religious life, she related, in confession, to Father Eustace, a monk of Tynemouth, her early love and her fidelity to Henry de Bulemer, who was believed to have fallen on the field of battle after performing feats of prowess and valour against the Saracens. But beneath that Benedictine's cowl, the loved and lost one stood before his penitent ! Each had contracted a more solemn engagement—the indelible monastic vow ; and true to their religious profession, the soldier-monk and holy sister passed the

rest of their lives in the Convent, looking forward to the enjoyment in heaven of happiness denied to them on earth. In death they were not divided ; their remains being interred within the nave of the Priory Church at Tynemouth.

Such is the poet's tale ; but the severe precision of history requires mention to be made that nuns of Tynemouth, at any period after the Conquest are not noticed, in any grant or record that has been discovered ; it is not, however, at all improbable that Henry de Bulemer retired from the disappointments and the glittering deceits of this world, to prepare in Tynemouth's cloisters, for the realities of the life to come.

The antient oratory of the Blessed Virgin at Jesumund overlooks a part of the romantic dean or valley of Heaton, and crowns a verdant slope on the northern side of the vale. The little edifice, though commanding a beautiful view of that wooded ravine, is sheltered among trees, and its site possesses a congenial beauty and seclusion. It was served by monks of Tynemouth ; and time was when "Ave Maria!" at the sunset hour echoed sweetly over the neighbouring vale—

" And all the forest leaves seemed stirr'd with prayer."

Time was, when from this verdant mount the vesper bell

" Seeming to weep the dying day's decay,"

Sounded calmly over the wooded vale ; and the pensive brethren and their pilgrim guests—

" The rosy flood of twilight's sky admired."

Some antient portions of this picturesque little Chapel—old enough to have been looked upon by Henry de Bulemer, the pious donor of adjacent lands—yet remain ; and even so late as the beginning of the last century, the chapel had not been robbed of its architectural beauty, its church-plate and service-books. But these have vanished, and until

and to the south,
in the lovely dales. A branch
of the family of Brancopeltz, the
earls of Flanders; and Sir Eustace de
Bulmer, the County Palatine of Lancashire,
was probably more than
the son of Eustace de Bulmer, who, in 1153, was
the owner of the abbey of Beaufort, of which he
was the founder. "The story
has been connected with
the foundation of a
nunnery at South Nun." The story
is that he had made a
covenant with God to give
him a son and heir if he
should be restored to a fair maid
as a penance for the Holy Land.
He returned no more
to his home, but died
in the beatitudes of the
heavenly Jerusalem, which
was his desire; but that seems
to be a spring-tide renewal of
the legend, inspired by the
monastery of Tynemouth.
The characteristics of the
poem Father Eustace
and her fidelity to him
have fallen on the
earliest and most
famous of all

The monks had to purchase from the King the usual confirmation of their liberties, by payment of considerable sums, and of goodly palfreys, two of which were valued at ten marks. In fifteen vill's belonging to Tynemouth, the tenants were bound to a money-payment in lieu of the service of blowing a horn to give notice of the approach of the Scotish invaders or other enemies of the King. This service was called cornage, and the King exempted the monks of Tynemouth from paying it into the royal exchequer; but these are the only concessions which they obtained from the King, in exchange for their palfreys and their marks of silver. Donations were piously made to them during King John's reign, by members of the noble family of Bertram. They comprised portions of peat land in Merdesfen, adjacent to Newminster, granted by Roger Bertram, lord of Mitford on the Wansbeck, and by Roger his son; and of certain tithes, issuing from the demesne lands of the Bertrams of lordly and sylvan Bothal.

Tynemouth is mentioned as a sea-port in King John's reign. In April, 1205, William, archdeacon of Taunton, and Reginald of Cornhill, wardens of the sea-ports of England, are directed to allow Robert Fitz-Reginald to convey from England a ship-load of wheat, to be exported at Tynemouth, at any time before the ensuing Midsummer. And in 1213, the archdeacon of Durham and Philip de Ulecote, who had informed the King of the arrival at Tynemouth of a vessel from Norway with frieze-work and other merchandize, are commanded to purchase the frieze-work for his use, from the merchants of the ship, and to allow them to sell their other merchandize where they please, and to depart therewith.

Soon after the close of the troubled reign of King John and the restoration of tranquility on Henry's coronation, William de Trumpington, abbat of St. Alban's, made a

pastoral visitation to the cell of Tynemouth. The abbat, whom the King could not well spare so far from the seat of government, had to obtain the royal license to visit this remote monastery, situate as it was near the hostile territory of Scotland.—Ralph Gubiun the prior, and his convent, appear to have travelled forth to meet the abbat and his company on their way, accompanied by the tenants of the Convent, and the neighbouring nobles and peasantry. The abbat was attended, as the turbulence of those times required, by a considerable number of armed retainers ; and the mitred father was received with the reverence due to his abbatial authority and paternal rule. A goodly company that day entered beneath the portals of the Monastery. Matthew Paris says, the principal people of the country round went in such numbers to meet the abbat, that they seemed like an army. They all partook of the “ feast of the abbat’s welcome,” and congratulated him and his attendants upon their arrival, although in general, adds the honest monk, the northern and the southern men are said not to love each other with much sincerity.

The abbat appears to have invited the neighbouring nobles and parishioners to partake of his hospitality before his departure from Tynemouth to visit the other cells of St. Alban’s Abbey. When he was approaching the Abbey on his return, a procession went forth to meet him. All the brethren of that great monastic establishment went forth rejoicing, clad in white garments, to greet their father ; and he was received by each brother with a kiss, as was the custom when the abbat returned from foreign lands.

This wise and politic abbat ordained the rule and ceremonial that was to be observed on the visits of the abbats to Tynemouth. He was to be attended by six esquires, who held lands of the Church, by this personal service and

the provision of horses for the abbat's visitations ; but the abbat paid their expenses on the journey. He was to conduct himself with moderation, not as a tyrant and a squanderer of the supplies of the Convent ; and was to see to the reformation of manners, so that there be nothing wanting in matters spiritual or temporal ; and like a good shepherd he should visit the flock entrusted to him. The tenants of the prior holding lands within the manor of Tynemouth contributed by antient custom an "aid" of forty shillings, for the expenses of the first visit of a new abbat of St. Alban's.

On this visit by abbat William, the good prior Ralph sought to be released from the cares of his government, for time then oppressed him with an iron hand. Feeling weakened by age and care, and many labours, he came before the abbat, and prostrating himself at the abbat's feet, prayed that he might be suffered to resign his office, in order that he might retire to meditation, and to prepare for death. The good father, raising him up, consoled him with sympathy, but bade him endure yet a little while in patience, for he could not be spared by his Convent. But the abbat had not long returned to St. Alban's, when he was followed by the aged prior, who came in much trouble, vexed by the demands of one Simon, of Tynemouth, who had sued the prior at law. In accordance with the practice of that age, in certain cases, the dispute was awarded for decision by "the judgment of God" in the judicial combat ; and Simon brought a champion of great prowess, who obtained victory over the champion of the Convent. The prior, after this defeat, wished more than ever to resign his office ; and in the chapter at St. Alban's reminded the abbat of his former prayer, and entreated with tears that he might be allowed to retire from his cares. The abbat at length granted the permission which the prior sought, and during the remain-

der of his life regarded him as his chief counsellor, and honoured him as the principal guest at his table. And so the monks of Tynemouth, on this trial by battle, lost not only their cause, but their wise and venerable prior, who appears to have diligently appropriated the remainder of his days to prepare for his final appeal to the judgment of God.

On the resignation of prior Ralph, another brother named Germanus, who derived his descent in the north country, was appointed in his room : but did not long hold that office, for his successor William de Barton, who was probably related to the great Yorkshire family of that name, occurs in 1223. But as this monk had left lands and brethren for Christ's sake, his name is not perpetuated in the historical records in which the deeds, possessions, and contests of laymen are enrolled ; and monastic records have not transmitted any circumstances connected with his life, to excite the sympathy or invite the admiration of posterity.

He was succeeded by William de Bedeford, who held the priorate for a short time only, as in 1224 he was selected by William bishop of Worcester, to be prior of the monks of Worcester—a circumstance which reflects honour on his character and abilities. This venerable man presided as prior of Worcester, until the 29th October, 1242, when he departed to the Lord.

But it is now time to speak of the noble and lasting monument of monastic piety, which, to judge from its architecture, was raised during the priorate of the last-mentioned priors of Tynemouth. Probably about the year of our Lord 1220, (at which time the addition to the glorious Abbey Church of Durham, Brinkburn Priory, and Hexham Abbey Church, the building of Salisbury Cathedral—that magnificent specimen of Early-English architecture—and of the choir of Rochester Cathedral, were commenced,) the prior

and monks of Tynemouth began to erect a new and more magnificent Conventual Church, incorporating the original Norman building already described.

The additions eastward of the Norman structure comprised a choir 135 feet in length, with north and south aisles considerably greater in width than those of the Norman Church, the total space between the northern and southern walls of this Early-English choir being 66 feet, while the space between those of the nave is only 47 feet ; and westward the addition comprised a prolongation of the nave equal to about one-third of its whole length, with a western front presenting the enriched and deeply-recessed doorway of which the upper portion continues visible, and above which, probably, three lancet windows gave light to the nave. The base of the columns, and perhaps nearly three feet of this fine door-way are concealed by an accumulation of earth. The light and beautiful arch in the south transept is in the same style, and this has fortunately escaped mutilation. It appears to have been introduced in the eastern wall of the south transept of the Norman Church, to give access to the choir, which was then built. The mouldings of this arch, and the capitals of its clustered columns, are of the same date as the other Early-English portions of the edifice. The semi-circular apse which terminated the Norman building to the eastward, was destroyed when this grand and extensive choir was added, and the high altar was removed towards the eastern extremity. The screen which extends across the nave at its intersection with the Norman transept, were probably erected at the same period ; and there was a doorway at either end of it, affording a communication and view into the spacious choir.

The Norman Church, enlarged by the western extension already mentioned, appears to have been from this time set

apart for the use of the parishioners of Tynemouth. The architects of this new and noble structure terminated the Early-English additions at the eastern end, by an admirably light and beautiful chancel, bearing this proportion to the rest of the new Church, that whereas the area of the latter measured between the north and south walls 66 feet, the breadth of the chancel between the walls was 31 feet and its length about 43 feet. To the eastern and southern walls of this elaborate chancel, which are now the only remains of its former magnificence, the interesting ruins of Tynemouth priory are indebted for their great celebrity as architectural remains of unique character and beauty.

This part of the Church was of course dedicated to the celebration of the Divine offices. A stone seat, and an arcade of pointed arches supported by detached single shafts, which still surround the whole of the remaining portions of the chancel, show that the stalls in which the monks sat surrounded this part of the interior. The two principal sedilia, the heads of which are formed of trefoil arches, are in good preservation ; and to the right of these are the piscina, and the aumbrye, used in celebrating the sacrifice of the mass at the great altar. Above the great or high altar rose the graceful triple lancet-windows, the elaborate mouldings of which are still in excellent preservation.

It would be difficult to find any example in which beauty of proportion in lancet-windows, and graceful character in clustered columns and foliated capitals, are found in greater perfection than in this part of the edifice. The mouldings are enriched with the nail-head ornament common in Early-English buildings ; and the foliated ornaments which crown the pillars, are delicate, and vary in each capital. A second row of three smaller lights surmounts the three lancet windows of the eastern end, the central compart-

ment being pierced for a window in the oval form ; and above this series there is a third tall narrow window without ornament.

Through the thickness of the walls (five feet) and upon a level with each of the three tiers of windows were carried galleries or passage-ways communicating by spiral stairs, which triforia surround the chancel. The whole of the Church eastward of the transept was covered by a vaulted ceiling, groined with moulded ribs, parts of the springers of which are visible rising from the string-course above the first tier of windows in the southern wall of the chancel. The capitals of the columns on which this groining rests, are worked with foliage of a character different in each capital, and are in the pattern of the trefoil. In their lightness and in the form of the abacus, they resemble the beautiful examples in York Minster.

Down the rest of the choir there were on either side five piers, from which sprang arches similar in character to the beautiful pointed arch which still remains in the transept ; and by these piers a northern and a southern aisle were formed. The piers supported a triforium, and a row of clear-story windows—this clear-story being an original feature of the design. The six compartments in the triforia were occupied by an arcade of open arches, which must have presented an appearance of extreme lightness and beauty. Unhappily no portion of it now exists ; but from the plate engraved in 1786, we find that in the centre of each compartment there were transition arches, arranged in triplets, the whole being united under a continuous arcade, and being supported by slender clustered-columns.

The clear-story windows were of proportions more lofty and character more elaborate ; and in each compartment

there were triplets similar in design to the beautiful lancet windows at the eastern end of the chancel. There is no vestige, in the representation above-mentioned, of arches having sprung from above the piers for the support of a vaulted ceiling to that portion of the Early-English Church which is between the chancel and the transept. The mutilated, roofless, and comparatively small portions which yet remain of the walls of this once-glorious structure, and which at its western end are only a few feet in height, convey a very inadequate idea of the edifice in its pristine state ; and (to use the language applied to another building) the shadow which they cast when they greet the morning sun or glow in his evening rays, is small compared to the shade of mass and grandeur once thrown down by tower and high-pitched roof, by pinnacle and buttress. A large central tower surmounted the intersection of choir and transepts. It may be conjectured that it was similar in appearance to the tower of St. Hilda's Church at Hartlepool, or of the fine Abbey Church of Hexham—both of which are nearly contemporary.

While the monks of Tynemouth were thus dedicating their energies and resources to the re-erection of their own magnificent Church, a work which must have extended over several years, they were called upon to contribute, in common with the other ecclesiastical bodies throughout the diocese, to the works of restoration and enlargement which were at the same time in progress at the Cathedral Church. And the contributions of the laity to this good work were encouraged by the promise of a benefit of which the monks of Tynemouth were to be the instruments ; for the manifesto of Thomas de Melsonby, prior of Durham, which was promulgated about 1233, promises to all who should contribute to the new fabric of the Cathedral Church, the spiritual

participation and benefit of three hundred masses and two hundred recitals of the Psalter, to be said and sung by the prior and monks of Tynemouth.

Probably at some time during this interesting and important period in the history of their convent, Henry was prior of Tynemouth. It is not unlikely that he contributed greatly to the good work on which his brethren of the Benedictine order were then so diligently employed at Durham, for his name has been recorded in the "Book of Life" of the Church of St. Cuthbert,—the book in which the grateful monks recorded the names of their benefactors, in the humble hope of faith that those names might be at the same moment inscribed also in the Book of Life in heaven.

But though the conventional wealth of the monks of Tynemouth was thus nobly employed, the then rector of the Church of Bothal disputed their right to the portion of tithes, which by gift from the ancestors of Richard Bertram of Bothal, the convent had long received from his demesne. Again the pope delegated certain ecclesiastics to arrange the dispute judicially, and an arrangement was made that the rector, in right of his Church of Bothal, should possess the tithes, yielding annually at Tynemouth, to the chamberlain of the Convent, two marks and a half. The agreement to which the reverend parties litigant and the papal judges put their seals, is a curious relic, but is too long to be given in this place. Richard Bertram, the noble owner of Bothal, thereupon granted a charter confirming the gift.

A portion of the monastic wealth was, in 1245 (29th Henry III.,) demanded as an aid to the King, for the marriage of his eldest daughter. It was contributed at the rate of twenty shillings for every knight's fee, and was demanded of ecclesiastical persons in respect of lands held of the crown. The monks appear by the Pipe-Roll of this year to have held nearly four knights' fees in Northumberland.

The quantity and value of land comprised in a knight's fee is not clearly ascertained ; but in the reign of Edward I. it seems to have been taken as worth £20 per annum—a sum of the value of perhaps ten times £20 of our present money.

A monk named William, probably identical with William de Horton, was prior of Tynemouth at the time of the arrangement relating to tithes at Bothal. He probably derived his surname from being a native of the town of Horton, but we are without information as to his family and life ; for although the monks were not exempted from the incidents and vicissitudes of eventful reigns, they have in few instances recorded those particulars which afford materials to the writer of biography. He seems to have been succeeded by Walter de Bolum, a monk of St. Alban's, who may have been a member of the family of that name by whom lands in Northumberland were held from the reign of Henry II. to the reign of Edward III. John de Bolum was a monk of Tynemouth late in the reign of Henry III., and William de Bolum, chaplain, occurs in the reign of Edward I.

The obituary register of brethren which was begun by Matthew Paris and is probably in the hand-writing of that admirable and learned monk, records the death of this prior in December, 1244, at Tynemouth ; when Richard of Winchelcombe called the Red-haired, succeeded to his office, being at that time prior of Binham, another cell of St. Alban's, which office he had held since 1226. Honourable mention is made of his industry, diligence, and ability in government. He is one of the few priors of Tynemouth who are recorded to have taken a part in arranging affairs of state. He was instrumental in effecting the pacific compromise which put an end to the claims of Alexander King of Scotland, against Henry III. The English Sovereign, to enforce his demands, had assembled a numerous army at Newcastle ; but the Scottish King thought it prudent to consent to an ar-

rangement by which he conceded to Henry the substance of his demand. The treaty, an instrument executed by the Scotish King, and witnessed by many assembled nobles of both countries, was transmitted to the King of England by the prior of Tynemouth, " who," says Matthew Paris, " laboured greatly in the negotiation, and whose fidelity and diligence gained the applause of both parties." Ponteland was the place where the council was held in 1244, at which peace was agreed upon.

A dispute had been for some years in litigation between the abbat of St. Alban's and the bishop of Durham, touching the right of episcopal visitation and jurisdiction in the parochial Churches appropriate to Tynemouth. The priors had refused obedience to the bishop, and claimed to be exempt from his jurisdiction, by virtue of the immunity enjoyed by the parent Abbey, which was immediately subject to the holy see. This contention was finally decided and arranged in 1247, by the sentence of delegates whom the pope appointed for the purpose. The bishops were to exercise the office of visitor in the parochial Church of Tynemouth ; and every new prior was to be presented to the bishop, and promise canonical obedience to him in respect to the parochial Churches ; the vicars of Tynemouth were likewise to be presented to the bishop for institution.

In 1248, the bishop claimed jurisdiction over the homagers of the prior and convent living on their lands within the County-palatine ; and from that time until the year 1258, when a pacific arrangement was concluded, the convent was involved in a vexatious litigation in the course of which the venerable prior Richard departed from the anxieties of his rule. On the 7th of the kalends of May, 1252, he finally resigned all earthly dignities and cares, and was succeeded by Ralph de Dunham, who was a person of eminent worth, prudence, and ability—qualities

especially needful through the turbulent period in which he presided at Tynemouth. The early years of his priorate were agitated by the attack which the bishop of Durham made, as already mentioned, on the territorial liberties of the Convent ; but in 1258 he had the satisfaction to see his house established in the enjoyment of the liberties which it had so jealously defended. To maintain their right, the monks of St. Alban's and the monks at Tynemouth seem to have searched the storehouses of records, with the diligence of the antiquary and the acuteness of the lawyer : and their industry has put on record a curious collection of papal bulls, royal charters and confirmations, pleadings, mandates, and remonstrances, which are perhaps unique in monastic history, and not only afford curious examples of the legal weapons used six hundred years ago, but also illustrate the power of the regal prelates of Durham.

An event of domestic interest occurred at Tynemouth in 1257, during the priorate of brother Ralph de Dunham. It would seem, that in that year the Chapter house of the Convent was rebuilt, or at all events that its foundation-walls were uncovered : for the skeleton of a man of unusual stature, and the skeleton of a man of ordinary height, were there discovered ; and were conjectured by the prior to be the bones of Malcolm King of Scotland, and of his son Prince Edward. But it would seem that neither written history nor tradition indicated the time and manner of their death ; and great was the curiosity which the good prior and his convent felt, to learn the history of the beings whose flesh had clothed these “ mute inglorious ” relics ; and to know by what stroke, and at what time the sceptre that they believed the crumbling arm to have wielded, was wrested from its grasp ; and conceiving that the golden circlet of royalty had once adorned the now fleshless brow, they cherished the hope that it had been exchanged for the

crown of a blessed immortality. A literate guest opportunely arrived at his Convent, to whom the prior communicated his desire for information. This was Robert of Durham, a monk of Kelso—the Monastery founded by David son of King Malcolm. On his return to Kelso, he read in a “History of the Danes,” that Malcolm King of Scotland (who on the dangerous illness of William Rufus, had again invaded England in the hope of restoring the Saxon line) was slain on the 13th Nov. 1093, by the forces of earl Robert de Mowbray, in besieging Alnwick Castle; that Edward his son and heir, who fought by his father’s side, was slain on the same occasion; and that the remains of these illustrious enemies were brought, by Robert de Mowbray’s desire, to be honourably interred in the Monastery which he had so recently founded. The Scotish army had been put to the sword, or drowned in the November floods; and the royal remains seem to have been left, like the body of the last of the Saxon Kings, unburied on the field, until the noble Norman gave directions for their honourable sepulture at Tynemouth.

The literate monk of Kelso wrote a letter to the inquisitive prior, in which he related what he found as to the invasions of Malcolm, and these circumstances relating to his death, and which he thus concludes :—

“These things I have thought proper to signify to you because his body appears to be interred with you; whose soul let it please you to aid with prayers; and cause his bones to be deposited in a more fitting place, as you promised. Wishing that you may long live happily, farewell.”

It is probable that prior Ralph did piously deposit the bones of the royal Malcolm and his son in a fitting place of sepulture no less dignified than the Chapter-house of his Convent. One account relates that the remains of Malcolm after resting for some time at Tynemouth, and before the period when this communication took place, were removed

to Dumfermline ; but if this removal had taken place, it would probably have been remembered at Tynemouth, or at all events known to the monks of Kelso, who were interested in the history of their founder's royal ancestor. Prior Ralph and his Convent therefore, probably beheld the veritable remains of princes, whose approach at the head of invading armies, had, in a former age, so often alarmed and injured the peaceful monks ; and though the Scots had demanded the body of their King, it was probably never removed from the hallowed vicinity of St. Oswin's shrine.

On learning of King Malcolm's death, St. Margaret, his Queen, was released by her mortal grief from the bonds of flesh. The place where the King was slain was commemorated by the name of Quarelfat, and upon this spot the great Eustace de Vesci, whose wife was King Malcolm's granddaughter, founded the Chapel and Hospital of St. Leonard. An adjacent spring was long known as Malcolm's Well ; the site of the Hospital is marked by a cross, erected by Elizabeth, duchess of Northumberland, in renewal of the antient memorial cross of King Malcolm Canmore. The curious letter addressed by the monk of Kelso to the prior of Tynemouth is recorded in a volume which was the property of the latter, and was given by him to his Convent. It is now in the Cottonian Library.

A few years before this event, Cospatric, earl of Dunbar, was interred at Tynemouth. He is said to have taken the cross that he might be reconciled to St. Oswin, whose Monastery he had injured. A similar reconciliation was made in 1255 between the Convent and Sir John de Balliol.

Ralph de Dunham, with assent of his Convent, assigned to the sacristan of Tynemouth, certain land in the fields of Morton to provide wax tapers for the great altar, to be lighted on all the great festivals, and on the anniversary of his death, before the images of the Blessed Virgin and of St.

Oswin ; and that light he fondly hoped would shine at Tynemouth until the day of judgment. In his priorate the convent obtained the grant of a weekly market in their manor of Bewick. Walter, bishop of Durham, confirmed to the prior and monks of Tynemouth in augmentation of hospitality, the appropriation of the Church of Horton, saving a pension of ten marks for the Vicarage. The Church of Eglingham had been assigned for the same purpose in the time of abbat William de; Trumpington ; and two-thirds of the fruits of the Church of Hartburn, worth, it is said, • 153 marks, were also appropriated by the same bishop in aid of hospitality at Tynemouth. The appropriation of the Church of Hartburn was made in the priorate of Ralph de Dunham, and took William de Horton and another monk of St. Alban's to Rome with credentials from the King to the pope and cardinals.

It would seem that St. Alban's Abbey received the larger share of the fruits of the Churches of Eglingham and Hartburn, for the prior and convent of Tynemouth paid yearly 240 marks in respect of them. The great tithes of the many parochial Churches appropriate to Tynemouth, were at this time flowing into their granaries and exchequer ; but their worldly goods were distributed in works of piety, beneficence, and hospitality. Of one of these mention occurs in 1250, when the convent confirmed the grant of eight quarters of wheat yearly, to the nuns of St. Bartholomew in Newcastle, which had been made in 1141.

As King Henry III. made his offerings at the shrine of St. Cuthbert in 1255, and in the September of that year was at Wark Castle, and at Alnwick, it is not improbable that he then visited the convent of Tynemouth also.

Towards the end of this Monarch's reign, the peaceful recesses of the cloister were agitated by legal warfare relating to the advowson of the Church of Coniscliff, which the

monks had derived from Earl Cospatric. It was now claimed by William lord of Greystoke, owner of the vill of Coniscliff, and he impleaded the abbat of St. Alban's, in the court of the bishop of Durham. This suit was a grave interference with the liberties of the Convent, and led to various proceedings in the King's court, which seems to have come into humiliating conflict with the regal independent jurisdiction of the bishop of Durham ; and after a long course of litigation, which possesses no small interest for the legal antiquary, an amicable arrangement was made between the bishop and the abbat of St. Alban's. These proceedings tend not so much to illustrate the history of the Convent, as to exhibit some remarkable features of the times ; and to show the jealousy with which the abbat and prior viewed the interference of the episcopal sovereign of the palatinate, with the liberties they had derived from royal favour.

In 1271, (the last year but one of Henry's reign,) the King granted to the Convent three several charters of confirmation—grants which the convent acted wisely in obtaining, after the proceedings to which they had been subjected in this troubled reign. They were obtained during the priorate of Adam de Mepertshale (the successor of Ralph de Dunham), who seems to have enjoyed a comparative immunity from the contests which disturbed the realm ; and to have been left free to administer justice among his tenants, homagers, and natives, in his shire of Tynemouth ; and to maintain within the cloister the discipline of his order—then lately reformed by the statutes of pope Gregory IX.

This prior was probably a member of the Bedfordshire family of his name, and he was succeeded by William Bernard, who was probably related to the family of Bernard, who were long connected with the north of England. In

his time a litigation was commenced which aimed at the suppression of much of the temporal power and independence of the Convent.

We have now arrived at the reign of Edward I.—an eventful period to the Monastery of Tynemouth. During a considerable part of this reign, the monks were involved in a dispute with the burgesses of Newcastle, in consequence of the growth of the prior's town of NORTH SHIELDS, (so called from the primitive *sheles* or dwellings which were antiently scattered over the site of that now-populous town,) and the loss which the port of Newcastle sustained from the resort of ships and merchandize to the prior's quays at Shields, and the trade which the prudent monks of Tynemouth were fostering there, to the no small profit of their Monastery, and the great detriment of the King's customs and the King's lieges in Newcastle.

Between the prior of Tynemouth and the prior of Durham, the burgesses of Newcastle conceived themselves likely to be ruined and starved. Those ecclesiastical potentates had ingeniously contrived, by the erection of harbours, quays, and towns at NORTH SHIELDS, and at SOUTH SHIELDS, to intercept a great part of the merchandize that would otherwise have been landed at Newcastle : they maintained common ovens and breweries, and market and shambles, and fished too, upon a most extensive scale ; and a woful account was given in parliament of the dues lost to the expectant burgesses and the customs abstracted from the crown, by the doings of the great monastic merchants who kept watch for Poor Jack on either side of the mouth of coaly Tyne. It is impossible in the compass of this sketch to give an intelligible abstract of the proceedings which thereupon took place. They are highly curious relics of the time, and illustrate the rise and condition of the town of North Shields during the reign of Edward I. If the proceedings of the burgesses had

not been successful, the then rising prosperity of Newcastle would probably have received a fatal blow. But in 1292 judgment was given for the King and the burgesses, and established the title of the latter to the rights of free port beyond the mouth of the Tyne. It has been thought that the haven called Prior's Haven was formed by some prior for the loading and discharge of cargoes within his own demesne lands, when he lost the right to a quay at Shields.

About the same time, the judicial privileges of the prior of Tynemouth were attacked, and the King's judges claimed to have cognizance of pleas as well of the crown as of lands and tenements and other common pleas arising within the liberty of Tynemouth. The prior fought the battle of his Convent under protection of King Richard's charter, and appeared before the King in council at Norham Castle, and at Westminster, and produced his rolls of pleas. William Steward, his coroner within the liberty of Tynemouth, who was elected by the tenants of the Convent in the prior's free court, appeared before the King's justices, but declined to produce his rolls of inquisitions, whereupon he was committed to custody for contempt.

In the course of the proceedings, the justices of the King went to deliver the gaol of the prior of Tynemouth. They sat in the great hall, and directed his bailiffs to produce the prisoners. But the bailiffs informed their lordships that the place where they sat was within the Priory, and that the prisoners would not be produced. The justices then departed, and read their commission at the prison-gate: but the bailiffs still refused to produce the prisoners, averring, that they were in the precinct and liberty of the Church. The justices then went to the cross in the vill of Tynemouth, and there read the warrant: but the bailiffs said the King's justices had never been known to deliver the prior's prison, and again refused to produce the prison-

ers before them. The prior afterwards held his court. It was afterwards adjudged in parliament, that his jurisdiction should be suppressed, and that the King's justices should hold pleas within the liberties of the prior of Tynemouth.

For nearly eight years the prior had to submit to this deprivation of his rights, and this was not the only invasion of liberties that the Convent sustained. The King himself sought to obtain the advowson of the priory, and to grant license for election of priors. At length, in a full parliament held in the manor-house of the archbishop of York at Westminster, the abbat of St. Alban's and the prior of Tynemouth appeared ; and the King confirmed to the abbat and his successors the advowson of the Priory, with its territorial possessions and advowsons of Churches, and the right to appoint the priors. And on the 21st of May, in the 21st year of his reign (1293) the King released all demands of the crown, and granted to the abbat an ample confirmation accordingly.

While this suit was pending, the abbat of St. Alban's and the prior of Tynemouth were summoned to show by what warrant they claimed to receive the amercements of their natives and tenants, and to harbour all fugitives in the "grith" (sanctuary) of Tynemouth ; and to exercise manorial rights and royal liberties within their territories in Northumberland. Their charters and muniments had been at this time impounded by the King's justices itinerant ; and the liberties and rights in question seem to have been, for want of defence, adjudged to the King, together with a fine on the prior, amounting to twenty marks ; but the rights in question were before long restored to the Priory. From these outlines, it will be seen that the Monastery was at one and the same time involved in several contests with the crown.

These proceedings were totally in violation of the antient custom which is mentioned in 1279, as then in use—namely, the claim of judicial privileges, which in the name of the prior, was made of the King's justices when they came to hold pleas at Newcastle ; and of the uniform allowance of that claim, accorded by the grave dignitaries of the common law. If they came from York, the ceremony took place at a fountain called Chille on the hill of Gateshead : if from Cumberland, at a place near the border of the county. The justices then delivered to the prior's officers the pleas of the crown, which were to be heard in his liberty ; and it was found that he had return of writs, and other royal liberties, which he had enjoyed from the time of Henry I.

In consequence of the grant which was made by the pope (Nicholas IV.) to King Edward, of the first fruits and tenths of all ecclesiastical possessions for six years, to defray the expenses of his expedition to the Holy Land—the valuation, commonly called the taxation of pope Nicholas, was compiled. Inquisition was made by the assessors, who found the value of the Rectory of Tynemouth, which was appropriate to the Priory, to be £71. 12s. 10d. a year ; that of the Rectory of Woodhorn to be £75. 1s. 8d. ; that of the Rectory of Horton to be £20. 13s. 4d. ; and that of the Rectory of Hartburn to be £67. 18s. 8d. ; and the value of the “ Portions ” of the Convent in several other parish Churches are set out ; the whole of the spiritual revenues amounting to £281. 8s. 1d., and the value of the temporal possessions being stated at £200. a year besides. In the following year another taxation was made, from which it appears that the prior and convent were lords of the manors of Tynemouth, (in which there were fifteen copyholders) Preston, Seton, Backworth, Flatford, Bebside, Elswick, Wylam, Ambell, and Bewick ; and the total of the spiritual revenues is stated at the lesser sum of £214 2s. 11d. The Convent

paid to the receivers of the bishop of Durham, who collected the subsidy for the King, £203. 9s. 10d., as their contribution in respect of these spiritual and temporal goods.

But notwithstanding the hostile proceedings of the crown, of which mention has been already made, and the losses which the prior and convent thus sustained at the hands of the King, the mighty Edward *in propria persona* became their guest in the months of November and December, 1292, when on his visit to the north to give his decision upon the claims of the rival candidates for the crown of Scotland.

At this time, a monk named Simon de Walden (a cognomen probably derived from the Benedictine Monastery of Walden, in Essex) was prior. Whether he obtained from the favour of his royal guest promotion to some other dignity, or was shortly afterwards summoned to that awful change which awaits alike the oppressor and the oppressed, we are now unable to ascertain; but Adam de Tewin occurs as prior in 1295. He was probably a member of the then great Yorkshire family of that name, antiently lords of Kilton Castle in Cleveland. A very curious notice of him occurs in the register of St. Alban's during the abbacy of John de Berkhamstede. It would seem that he was accused of disobedience to the abbat; and this instance is the first and only one upon its records, in which the mitred father the severe extremity of arresting and banishing the offending prior.

The circumstances under which he was arrested are remarkable. It was reported to the abbat that prior Adam was preparing to resist the abbatial authority; and the abbat, who readily gave credence to reports of evil that affected himself, assumed the report to be true; and departed from his Abbey, taking his way as secretly as he could towards Tynemouth.

On his arrival at Newcastle, he arranged that the mayor



should equip several armed men, and conduct the abbat and this force secretly by night to Tynemouth. A citizen of Newcastle, named Henry Scot, was found, who was intimate with the prior and his familiar friends in the Castle at Tynemouth ; and the services of this man (like another Judas) having been bought by promise of reward, he joined in the abbat's stratagem, and the whole party arrived in silence at the gates of the Castle of Tynemouth. The porter was aroused by Scot ; and, suspecting no evil from one whom he believed to be the friend of his lord, he opened the gate—when suddenly, the abbat with the force collected by the mayor, rushed in, seized the keys, and placed one of their body at the gate. Thence he proceeded to the prior's chamber. That dignitary, who had just come from matins, had laid aside his cowl, and retired to his couch in his gown of skins, to rest during the remainder of the night. The prior, aroused by a knocking at the door, asked, “ Who was there ? ” The reply was, that his abbat desired admission. The prior, believing the abbat to be also upon his couch at St. Alban's, replied, “ Let him go away—for what can the abbat be doing here at this hour ? ” Immediately on this, the party rushed into the chamber, and at the abbat's command arrested the prior, who in a few days was sent by the abbat to a Monastery beyond the sea, and a new prior was appointed in his room. Scot was liberally rewarded with lands in Elswick, to the no small detriment of the Convent.

The charge against the prior seems to have been, that he wished to promote the claim of the King to have the appointment of the priors, in order to oust the abbats of St. Alban's, and that he had conspired with one John de Thurlow, a monk, and others of his Convent, to effect that object. “ But the removal of the said John and of his accomplices from Tynemouth, followed” says the chronicler, “ in a man-

ner sufficiently humiliating, for, being put in fetters, they were removed to the Monastery of St. Alban." Simon, (probably identical with Simon de Walden, who occurs as prior of Tynemouth about this time) succeeded to the priorate.

The violence resorted to by the King, in exacting from the clergy and religious houses, the subsidy voted by the laics in 1296, to enable the King to recover Guienne from Philip of France, formed an ominous and alarming commencement of his priorate ; and when the poor monks were oppressed, robbed with impunity by robbers, and put out of protection by the laws, the Convent must have been surrounded by anxieties and peril.

When the King closed from the monks their barns and storehouses, and forbade their tenants to pay rents to them, and even directed the lay-fees of the clergy to be seized into the royal hands, in order to compel the religious fraternities and clergy to pay a subsidy to the levying of which they had not assented, and which they were forbidden by the pope to pay ; the monks of Tynemouth were robbed of money, cattle, and apparel. Probably through the influence of their agent or proctor at Rome, the abbat of Waltham was appointed to watch over their interests ; and he, by letter, informs Master Robert de Driffield, rector of Ponteland and vicar of Newburn, that "certain sons of iniquity and Satellites of Sathan," whom he names, and who belonged to Newcastle-upon-Tyne, had assaulted the monks of Tynemouth, burned their houses and stolen their goods. He therefore prays the reverend person addressed, to exert himself for their arrest.

While the ecclesiastical privileges were thus outraged by the civil power, the pope interdicted the celebration of divine offices in certain parts of the kingdom. Before this sentence had been taken off, divine service was celebrated irregularly in the Chapel at North Seton, whereupon the parishioners

of Tynemouth were warned not to hear the same, on pain of excommunication.

But the same King who, to exact means of paying for his wars in France, scrupled not to seize the horses and lock up the barns of the religious orders, and to grasp the money of the secular clergy, very gladly came as a friend and guest within the hospitable walls of Tynemouth when on his expeditions against Scotland : he availed himself of the horses and the supplies which he required, and these were amicably granted. In December, 1298, the King was a guest of the Convent. In the following year he restored to the prior the right of holding pleas within his liberty. In A. D. 1300, and in the Midsummer of 1301, the mighty Edward was again the honoured guest of prior Simon and the humble monks, who seem to have availed themselves of the Sovereign's presence within "the Peace of St. Oswin," to obtain a confirmation of all the liberties and royal franchises which had been granted to them by his renowned predecessor King Richard. And although the King on these occasions, very willingly honoured the Convent at Tynemouth with his presence for many days together, he, by a grant to the Abbey of St. Alban in 1301, engages that his escheator shall stay no longer than one day within the Abbey, or any of its cells—a limitation for which the good monks were no doubt duly thankful.

The restoration of the prior's judicial privileges was made by a grant dated 27th February, 1299, in which the royal grantor recites his especial devotion to St. Alban and St. Oswin ("whose body rested in a shrine within the Church at Tynemouth,") his regard for the health of his soul and the soul of Eleanor his Queen, of famous memory ; and his especial favour towards the abbat and the prior, and the monks serving God in the Church of Tynemouth.

On the 8th of December, 1299, the King offered a clasp

of gold of the value of six marks at the shrine of St. Oswin. On the 20th of June, 1300, he offered seven shillings at that shrine ; and on the 21st, 22nd, 23rd, 24th, 25th, and 26th of June, 1301, made offerings each of the same sum ; the offering on the 25th was made at the altar of St. Alban in the Priory Church, “on account of the good news which he had heard from Scotland.”

The warrior King had set out to carry on in person his contest with the Scots in April, 1300, accompanied by his youthful bride, Marguerite, “Flower of France,” who kept her court in the north while her royal lord with a considerable army was pursuing his campaign.

In 1303, the Queen resided in Tynemouth Monastery. The royal visit to the Convent in this year resulted in the grant of a fair to be held annually in the manor of Tynemouth, and to last for a fortnight. But this grant was revoked in 1305, it being found that the fair was greatly to the prejudice of Newcastle ; the burgesses of which town did not rest until they procured the suppression of this privilege, pursuant to the judgment of a parliament held at Carlisle.

On the 5th August, 1306, a clasp of gold, worth six marks and forty-pence, was offered in the King’s name at St. Oswin’s shrine, together with an offering of seven shillings.

In the 35th (and last) year of Edward’s reign, licence was granted to the Convent to hold certain lands of the yearly value of 66s., acquired from various persons and in various places, notwithstanding the statutes against holding lands in mortmain.

In 1307 prior Simon erected a pillory at Tynemouth for the punishment of dishonest bakers and brewers.

An ample force awaited the renowned Edward’s son and successor for the prosecution of that campaign, the sanguinary incidents of which form a serious blot upon the glories

of the first Edward's reign. In the first year of the reign of Edward II., the persons charged to raise, within the liberties of Tynemouth, carriages, horses, and munitions of war for the King's use, were ordered to double the number which they had been required to provide ; but the speedy relinquishment of this enterprize by the King, and his return from the northern parts of his realm, relieved the brethren from further demands on this occasion, though their participation in the troubles resulting from the Scotish war were soon to be renewed.

Meantime, and in the year 1312, during the contest of the King with the confederated barons, on account of his favourite Gaveston, Tynemouth became the scene of remarkable events. Thomas, earl of Lancaster, having taken up arms against his royal cousin, to compel the dismissal of the favourite, and led the forces of the barons to York. Queen Isabella retired to the Monastery at Tynemouth. On the 26th of April, 1312, the Queen offered a cloth of gold at the great altar. On the same day, brother Robert de Bernyngham, monk of Tynemouth, for attending Gaveston in his illness at Newcastle, received for his care, £6. 13s. 4d. from the King's own hands. The King proceeded from Tynemouth to Newcastle on the following day and returned to the Priory, where, on the 3rd of May, he offered seven shillings at St. Oswin's shrine. On the following day (the feast of the Ascension) the King was at Newcastle when the associated nobles arrived there in the afternoon ; and upon their approach, the King, with his unhappy favourite, fled swiftly to Tynemouth. On the following day they departed by sea to the Castle of Scarborough, leaving at Tynemouth the forsaken Queen ; whose time during her residence there was employed in alms-giving and pious exercises. Our readers are acquainted with the sequel.

The lords of Greystoke were benefactors to the Monastery. Ralph Fitzwilliam, lord of Grimsthorp, in 1314, released his claim to the advowson of Coniscliff, the claim of his ancestor to the patronage of which benefice, in the reign of Henry III., had involved the Monastery in a vexatious litigation as already mentioned.

In 1315 a chantry was founded in the Church of Tynemouth for the soul of John, lord Greystoke, who died in 1306. The founder of this chantry and the donor of the above grant, were probably identical. He little anticipated that, in less than two centuries, the prayer and the chant would be hushed, the lights extinguished, and the lands which he had dedicated to maintain a perpetual service and commemoration, be wrested to a layman's use.

John de Howick occurs as priest of Tynemouth in 1311 and 1314, and John, vicar of Tynemouth is mentioned in October, 1316.

On the 29th June, 1316, a cloth of gold, diapered, worth 22s. was offered by the King at the great altar of Tynemouth Church.

In the same year, the Priory again suffered injury from the unhappy warfare between England and the Scots. The King had again reluctantly raised against Scotland a large army composed of (very) irregular troops, from whose depredations, on their return after the sanguinary conflict of Bannockburn, the monks greatly suffered. King Robert Bruce afterwards led his troops over the border, and they plundered the north of England with impunity. Under pretence of repelling invaders, lawless bands were maintained, by some of whom, under Sir William Midleton, many injuries were done to the Priory of Tynemouth, where, however, he was captured by Ralph, lord Greystoke and others. He was tried in London, and underwent sentence of death.

By these invasions the clergy and monastic bodies were rendered unable to pay taxes upon the footing of the assessment made on the grant of pope Nicholas ; which survey regulated all taxes in England until the 26th Henry VIII. A new taxation was therefore made. The prior of Tynemouth's portion in the Church of Hertness (now Hartlepool) was on this survey valued at £6. 13s. 4d. a year ; in the Church of Stranton at £4. a year ; and in the Church of St. Nicholas at Newcastle at the modest sum of £2. a year. The Convent also possessed temporalities in the latter town. A "toft" (a dwelling-house and garth or isolated home-stead) was confirmed to the monks so early as the reign of Henry I. ; and subsequently they acquired an interest in land of the Black Friars of Newcastle ; in a house situated in "Bere market Gate" (street); and in other tenements in the same antient town.

Early in the reign of Edward II. Richard de Tewing became prior of Tynemouth. He previously filled the office of celerar (an important trust) in the great parent-abbey of St. Alban. He succeeded to the office of prior in a season of distress and peril, when his rule demanded all the abilities that have been ascribed to him by the monks who knew him. It was a time (they have recorded) when no husbandman dared to plough, and no sower to sow, during the space of four years, from fear of the enemy. But Richard, the militant prior of Tynemouth, maintained eighty armed men for defence of his Monastery, and sustained its welfare by his firmness and ability.

The next event in the history of Tynemouth in which his name occurs, is a grant which, in 1320, Henry Faukes of West Backworth, made to the Convent, on account of his affection towards this prior.

Again, in 1322, his Monastery became the residence or the refuge of royalty. Queen Isabella in that year spent some

time at Tynemouth, when Edward with a large force was driving the Scotish marauders from the English territory.

In the June of 1323, the possessions of the Convent having been greatly injured by the Scots, the royal license to acquire lands to the value of £10. per annum, was granted. Similar licenses to various grantors followed ; some of which documents are of local and historical curiosity.

In 1326, the monks seem to have been desirous to possess a direct road towards Morpeth ; and accordingly obtained from John the son of Anselm, lord of South Wydeslade (Weetslet), a free road at all times, through his lands, between which and Tynemouth the country seems to have been for the most part the property of the Monastery. The place called Holy Stone, between Benton and Backworth, doubtless stood upon the monks' road.

There is a curious document in the Tynemouth Chartulary (too long to be given here), which prescribes the regulation of the entertainment annually given at Whitley, to the dependents and servants of the Convent in the Christmas festival. The hospitalities extended to the horses and dogs of the homagers of Tynemouth, the reapers, the thrashers, carters, and the men called keelers who served in the barges of the Convent. Every two persons of the rank of esquire were to be allowed a whole fowl at supper ; every two of inferior rank were to have half a fowl, but were considerably allowed to satisfy their hunger with fresh meat, and all were to have good ale. It would seem that in the time of prior Simon de Walden, John, lord of Whitley, rendered this annual entertainment as his feudal service for his lands ; and the monks drew up what they intended should serve as its regulation in all future time. But these friends of the poor and needy are no more ; and the husbandmen, and reapers, and thrashers, and carters, and herdsmen, and keelers, are too commonly, left to pass the

festival of their Lord's Nativity in penury and privation now.

From the circumstance that the grant obtained in 1320, from Henry Faukes, of West Backworth, was a grant of right of way across his lands to the slate-quarries of the Convent ; and that, in 1335, an agreement occurs, which relates to a right of way for the monks to their stone-quarry in Merdesfen, through the demesne land of Dinnington ; it is probable that building operations were then in progress. And in 1336, mention is made for the first time of "the new Chapel of our Lady within the Priory," which probably was built about that time. The edifice thus noticed, however, is not the "Lady's Chapel" which still remains in a state of remarkable preservation, (though used as a store-room for gunpowder,) beyond the eastern wall of the chancel, from which it was entered by a doorway beneath the eastern triplet. The style of its architecture assigns it to a later period ; but the Chapel noticed in 1336 probably occupied the same site.

But while the monks were adding to the architectural splendour of their Conventual Church, border warfare again invaded their peace, and subjected their fertile lands to devastation. Edward of Windsor, the royal heir of England, being crowned in the fifteenth year of his age, and the general government being committed to a council, Robert de Brus, the Scotish King, thought the time favourable for an invasion ; and 25,000 men accordingly swept over the northern counties.

The prosperity of the Convent thus sustained another blow. But on the 20th of November, 1327, a truce was agreed upon at Newcastle ; and the monks were once more free to repair their temporal state, and cultivate the peaceful and holy objects of their profession. With this view they obtained from the youthful monarch the usual confir-

mation of the charters of his royal ancestors. Prior Richard de Tewin appears to have enjoyed the personal favour and regard of his prince ; for the general confirmation is declared to be granted by the King, “ from the special affection which he bears to the person of his beloved in Christ, Richard de Tewin the prior, no less than from his desire to relieve the condition of the Priory, which by the frequent invasions of Scotish enemies and rebels, is much oppressed and wasted.”

This grant was followed by the acquisition of lands in various places, especially during the rule of this wise and politic prior, who is mentioned so late as 1339, at which time it may be supposed he was far advanced in years.

He was succeeded by Roger le Brabazon, a man whose lineage was worthily distinguished. He was a member of a noble family of Norman descent, whose name was rendered illustrious by Sir Roger de Brabazon, (uncle of Roger the monk) who enjoyed the favour and confidence of Edward I., and held the high offices of a justice and chief-justice of the King’s Bench during the long period of five and twenty years under the eventful reigns of the English Justinian and his royal heir.

Roger the prior is said to have been the younger of the two sons of Matthew le Brabazon and Sarah his wife ; and his father is described as heir of Beauchamp earl of Warwick. But secular relationships ceased to have importance when worldly ties had been exchanged for the adopted brotherhood of the cloister ; and the parentage of Roger is referred to only as showing that he must have derived advantages from the possessions and influence of his family, which he renounced for the religious life. Probably he was inspired by that devout unworldly temper which actuated the votaries and formed the true spirit of the monastic system. And having aspired to the unfading

glories of an immortal crown, he seems to have thought that the inestimable object of his desire would be more effectually pursued in the shade and austerities of the Convent, than it could be if he walked among the glittering seductions of the world, and in the dazzling glare of worldly ambition. He had ceased to hold the office of prior before 1341. But before we speak of his successor, some events in the history of his Monastery must be mentioned.

In 1333, the vessel which brought to England the body of Gournay, one of the murderers of King Edward II., having touched at Sandwich proceeded onward to Tynemouth, the young King being then at Berwick ; and it is not improbable that the tempest-tossed remains found a resting place in the peaceful cemetery of Tynemouth Priory Church.

The marriage of Eleanor the King's sister to the count of Gueldres, was an event to the expenses of which the prior of Tynemouth was, in 1332, called upon to contribute. But the good father, who was probably indifferent to the political object of strengthening the alliance between England and the Low Countries, does not appear to have complied with the royal demand so promptly as he was expected to do ; for the King, by letter dated the 12th of February, 1333, condescends especially to remind the prior, that he had been requested to contribute to the great expenses of the marriage, and that the King was much displeased by his not having responded to that request. And it was not only to promote the silken ties of royal marriages, but to strengthen the mailed hand in royal wars, that the Monasteries were required to contribute of their worldly goods.

The prior of Tynemouth was appointed to collect in his liberty, and probably contributed to augment, the subsidy granted in 1334, in aid of the expenses caused by the war now openly undertaken by the King for the

maintenance of Baliol on the Scotish throne. The royal Edward during his stay in the north of England in that year visited the Monastery, and on the 29th of June, in the following year (1335), when, on another campaign against the Scots, he offered at the great altar a cloth of gold, diaper'd, worth 22 shillings. Again, in 1336, comes an offering of the King at St. Oswin's shrine.

The walls and defences of the Convent appear to have possessed for a long series of years very considerable strength, suited to its position upon the sea-shore, and its vicinity to the turbulent spirits of the Scotish border. And needful was such strength to a monastic foundation, that was the safeguard and protector of the neighbouring country, the frequent residence of Sovereigns of England, and the daily resort of nobles and of persons of every degree, for protection and hospitality.

But the constant warfare on the border so greatly reduced the resources of the Convent, that the brethren were unable during many years to repair their mural defences. They were engaged, however, during a great part of the fourteenth century in restoring their walls and buildings; and we find them similarly engaged in the reign of Richard II.—aided by royal liberality, and by the more substantial gifts of private munificence.

These donations occupy a prominent part in the history of the Convent during the reigns of Edward III. and Richard II. Amongst other property acquired by the Convent, was a house in Berwick-upon-Tweed, given to them in 1335 by John le Gros, an eminent and wealthy burgess of that important borough.

While these provisions were made for repairing the edifices and maintaining the temporal prosperity of the Convent, the pursuit of learning was not neglected within the cloister at Tynemouth Priory. During a part (probably

the early part) of the reign of Edward III., John of Tynemouth flourished here. He was Vicar of the parochial Church ; a most virtuous and learned man, devoted to the study of holy things, and skilled with the pen of a ready writer in the biography of holy men. He has been truly called a “mighty collector of our English histories.” His “Golden History,” his “Abstracts of Lives of the British Saints,” his “Commentaries on the Holy Scriptures,” and other works, commend the memory of John of Tynemouth to our reverent esteem. Nor was his the only name that shed “a sacred splendour” on the Monastery of Tynemouth, and shone brightly among those worthies of England whose genius reflected a lustre on Edward’s brilliant reign.

Thomas de la Mare succeeded to the priorate of Tynemouth before 1341. The history of this worthy monk and of his family, affords a remarkable example of the zeal and self-devotion with which the monastic life was embraced of yore by all conditions of men. To the obscure and the impoverished, the life of the cloister may be supposed to have offered some attractions in a worldly point of view ; and some may have entered upon it from motives more cogent than piety, although the conditions of entering that haven of rest can have been embraced only by hearts in which there was springing up a constant well of devout, unworldly zeal and heavenly aspiration. But to the rich and noble, caressed by fortune, the monastic system, with its poverty, seclusion, and self-sacrifice, must have presented little attraction ; they withdrew themselves from the world that the world might benefit by their immolation ; and as the family of Thomas de la Mare was antient, possessed of wealth, and connected with persons eminent in renown, we must attribute to him, and to the members of his family who embraced in years of discretion the life of the cloister to which he and they were dedicated by their parents in

childhood—the possession in a remarkable degree, of that indifference to secular pleasures, and that devotion to higher things, which extended the monastic system so widely, and sustained it through centuries in fruitful vigour.

In this limited space we are precluded from giving those particulars relating to the descent of Thomas de la Mare which are interesting to the genealogist ; suffice it therefore to say, that he was the second son of Sir John de la Mare and Johanna, daughter of Sir John de Harpsfield, and was related both on his father's side and his mother's side to many great families. His paternal home was in the county of Herts. His father's brother was abbat of Missenden ; Richard, his own elder brother, was an Augustine monk at Thetford ; John, his other brother, took the monastic vow at St. Alban's, and their only sister was a nun in the Benedictine sisterhood of De la Pre in their native county. Probably he was also related to the noble Alicia de la Mare, abbess of St. Mary's at Winchester. He was born about 1308.

The abbat of St Alban's sent the young candidate to the cell of Wymondham to fulfil his probation and receive the habit. His conduct there was obedient, studious, and exemplary. He was cheerful, meek in spirit, and humble in demeanour. In 1326, the new abbat of St. Alban's,—Richard de Walingford, received his profession and gave him the benediction. Michael de Mentmore, Walingford's successor, in 1335, knowing de la Mare's ability and merits, appointed him to the office of steward of that renowned and wealthy Abbey. After a year he became celerar : and upon the death of the prior of Tynemouth, probably about, but not before 1341, was appointed to the government of that Monastery.

Of the nine years during which he held that dignity, the first three were employed in combating the enemies of the

Convent : and his brethren have transmitted most interesting particulars of the cares which he suffered, and the hostile attempts which his energy and goodness defeated. They record the benignity of his disposition ; they praise him as the ever-watchful shepherd, the peace-maker, and the encourager of merit : they laud his munificence and his hospitality towards strangers ; they have pourtrayed the dignity of his presence and the fluency of his speech ; and they exhibit him as enjoying the favour of princes, nobles, and peasants, and as being potent to defeat the enemies of his Convent, and to turn them into his personal friends.

In the eventful year 1346, when David, King of Scots invaded England, while the royal Edward was earning the laurels of war in France, the Scottish leader, Douglas, sent a message warning the prior of Tynemouth to prepare entertainment for him and his numerous followers for two days ; but the English army provided other employment for the intending visitors to the prior's larder : and in a few days afterwards the dreaded Scot came to Tynemouth Priory, but was conducted there as a prisoner. The prior, however, with a chivalrous generosity worthy of him who was the friend of Edward, "the Black Prince," treated the captive warrior with honourable hospitality.

Nor were these roving enemies the only sources of his care and affliction. A resident neighbour, Sir Gerard de Widdrington, who is described as a wealthy, bold, and unscrupulous chieftain, not content with resorting to the courts of law to establish his pretended claim to the manor of Hauxley—a part of the possessions of the Convent,—kept the inoffensive brethren in constant fear of assassination ; and as if impatient of the dilatory weapons of forensic warfare, seized and put to the torture some Augustine friars, probably from Newminster, who were returning from Tynemouth, mistaking them for brethren of that house ; from which it

appears that the enraged knight laboured under considerable ignorance as to the distinctions of monastic costume.

But the Black Prince himself, as well as the Black Prior, was a formidable opponent of the martial lord of Widdrington ; for at a subsequent time, when Thomas de la Mare had become abbat of St. Alban's (the fraternity of which Abbey was accepted by Edward the Black Prince, who venerated the abbat as a faithful friend and father,) the Prince, on seeing Sir Gerard at his court in London, ordered him to be gone from his presence until he should have become reconciled to the abbat ; whereupon the discomfited knight was obliged to repair to Tynemouth and make restitution for the injuries he had caused to the Convent ; upon which submission he obtained the abbat's pardon and regained the Prince's favour.

But before this time, and during his law-suit, the comfort of the prior was the goodwill of the generous lady Mary de Percy, sister of Henry, duke of Lancaster, and wife of Henry de Percy. She had chosen prior Thomas to be her confessor, being delighted with his humility and sanctity ; and "because" say the monks, "she had no great abundance of gold," she sent all her jewels to the prior, (for the luxuries of law were at no time purchased cheaply,) and moreover accompanied the gift by a living champion, Sir Thomas Colvile, whose prowess was so famed in the north of England, that when he came into the King's court on the day when the cause was pleaded, and offered to maintain the prior's right by battle, Sir Gerard withdrew from the contest, and left the Convent masters of the field—that is, of the litigated manor.

As soon as prior Thomas de la Mare obtained some repose from the attacks of enemies of the Convent, he devoted himself to restore its prosperous estate, and improve its buildings. He expended £70 upon "the new work about

the altar ;" £87. upon the dormitory ; £90. in re-building the malt-house of the brethren, (who appear to have brewed upon a most extensive scale) ; and he thus expended altogether £864—a sum in his times so considerable as to show that the monastic buildings and defences were more extensive and magnificent than the visitor to their now desolated site can easily imagine.

Nor did he provide only for physical welfare. He devoted himself to study, and to preach the word of God, and contrary to custom, he not only performed this charitable work in person, but employed to accompany him and aid him, many secular clergymen, and likewise friars—preachers and minors, to which fraternities the secular clergy seem to have resigned their charge of turning all men to righteousness. The monks have divided his priorate of nine years into three equal periods : the first employed in defeating the enemies of his Convent ; the second in extending the Kingdom of God and overthrowing the works of Satan ; the third in raising the buildings and revenues of his Convent, and performing the graceful duties of hospitality towards the innumerable travellers and persons of all degrees, who were accustomed to repair to the noble Monasteries of England for rest, entertainment, and protection.

In 1349, when even the Convents were decimated by the destructive pestilence, abbat Michael de Mentmore was removed from the world, and Thomas de la Mare succeeded. It was a time when the higher orders sought safety from the infection by secluding themselves in their castles, and when "men, intent only on their own safety, slighted every call of honour, duty, and humanity." Of his life as abbat, we cannot speak in this place, although it was marked by events of the most interesting nature.

We therefore cannot follow him on his journey to Avignon, then the refuge of the holy see—to obtain investiture from

the pope, nor before the mighty Edward on his return, to do homage and receive his temporalities ; nor on his pastoral visitation to Tynemouth, his former home; nor (as president of the general chapter of the Benedictine order in England,) on his tour of reformation to many of her fair and antient Abbeys ; nor through the shadowy cloisters and princely halls of his own great Abbey in his daily walk of duty, where John, King of France, the royal captive of the conqueror of Poictiers became his compelled but grateful guest.

The regard which both the Sovereigns felt towards him is on record ; and when he desired to resign his office, Edward III. persuaded him to retain his pastoral staff, declaring that such a man as abbat de la Mare could not be spared by his country. Upon the cessation of the troubles which agitated the first thirty years of his government of St. Alban's, he undertook many costly works for the benefit of his noble Abbey, and the offerings he thus made to God cost more than £4000.

It seems to have been his destiny that he should sustain cares throughout his life. His adversaries had hitherto come singly; but the insurgents of St. Alban's, on the 16th June, 1381, marched into the Abbey, and standing over the venerable father with drawn swords, extorted the grant of certain demands of the townsmen and homagers, who, in the fever of revolutionary violence, declared that they would perform no services and pay no rents. The abbat was kept in fear, and all his knights and esquires were kept under arms for many days, until King Richard with his chief justice, and a thousand bowmen, came to St. Alban's, did justice on the offenders, and reinstated the Abbey in its privileges and power.

We may refer to the period of his abbacy the yearly payment by the priors of Tynemouth of £6. 8s. for the pensions of the scholars ; of 33s. 4d. for a contribution by the Priory ;

and of a yearly tribute of £20.; against which, however, the Convent of Tynemouth could set an increase in rents amounting to £35. 4s. 10d. yearly.

He was conspicuous for his patronage of learning; and among the many famous persons with whom he became connected from his reputation, and his influence in the public affairs of his time, were Richard de Bury, the illustrious bishop of Durham, and John of Tynemouth, the reverend historian, who dedicated to abbat de la Mare, that great work—the “*Sanctilogium Britanniae*”—which has coupled his own imperishable name with that of the good abbat.

To this transitory state of existence Thomas de la Mare bade adieu on the first of September, 1396, at the age of 88, after an illness of seven years, during which his bodily powers decayed, but the mental faculties he had used so well were not suffered to partake the weakness of the body. Habited in his rich pontifical vestments, with that pastoral staff and mitre by his side, which he had borne so nobly for the long period of eight and forty years; his remains were for several days seen by the living; and his countenance was observed to recover the dignified aspect and benignity it wore in manhood's prime—“circumstances” says Thomas of Walsingham, “which present a kind of earnest of the future renovation of which the mortal body is capable and shall one day undergo.” When Thomas de la Mare became abbat of St. Alban's, he chose Clement of Whethamstede to succeed him in the priorate of Tynemouth.

This notice of the good and illustrious de la Mare, slight as it is, has led us from the chronological sequence of our narrative. The principal events to be mentioned are, however, an offering sent by Edward III. in the tenth year of his reign (1336) to the shrine of St. Oswin; and two contributions by the Priory to the necessities of the King's ex-

chequer ; the one, a subsidy in 1336, which amounted to the sum of £16, and the other a grant to the King of the tenth of the spiritualities and temporalities for two years ; whereupon the large sum of £76. 13s. 6d. was contributed in respect of the possessions of the Church of Tynemouth ; and yet their value had become depreciated by “the devastations of an invading enemy and destruction by the sea,” as appears from the inquest of the parishioners.

During this period many lands were acquired by the Convent under royal licence. In 1347, the prior of Tynemouth contributed two sacks of wool or their value—ten marks, towards the expenses of the King’s war in France. And in the same year, after the surrender of Calais, an urgent letter, in the King’s name, was sent to the Monastery, requesting that the value of two more sacks of wool might be forwarded, in gold or silver, to the royal treasury before Michaelmas ensuing, by way of loan.

Some proceedings took place in this reign relating to lands at Fenham, antiently part of the possessions of the Knights Hospitalers, which were claimed by the prior and convent as appurtenant to the manor of Elswick.

By inquisition taken in 1357, the lands of Fenham were, however, found to be appurtenant to the town of Newcastle. Near to them the prior owned his manor-house at Benwell; and from the neighbouring hills he could enjoy a wide and varied prospect, embracing on the west, the cultivated lands which rise from the valley of the Tyne, the antique Church-tower and town of Newburn, the spire of Ryton, and the distant heights of Heddon ; on the south, the hills of Durham, the rich vale of Saltwell, and the antient woods of Ravensworth ; and towards the east, the venerable Church of Jarrow, the rising towns of North and South Shields, and his own great Monastery, beneath whose walls the broad Tyne swiftly flowed to join “blue ocean’s tide.” Tradition does

not say whether on the still height of Benwell's sylvan tower,
the good priors

" Lov'd to wait the planetary hour ; "

and, having watched " the tints of twilight bid the day farewell," to behold the firmament sparkling with the countless stars of night, and to raise their thoughts to the Wondrous Parent of the brilliant spheres. The priors of Tynemouth, however, frequently withdrew to Benwell for meditation and repose ; and during the priorate of Clement of Whethamstede, few events occurred to interrupt his enjoyment of these scenes.

He occurs as prior in 1366 ; but probably did not hold his office long after that period. He was succeeded by John, who was uncle of John of Whethamstede ; and whose life was written by John of Bamburgh, sub-prior of Tynemouth. He is recorded to have fed his flock in peace ; and around the sculptured effigy which his brethren erected in memory of him, an epitaph was inscribed on brass, which was written by his illustrious nephew John of Whethamstede, then abbat of St. Alban's, and records his good deeds and worth.

The prior and monks of Tynemouth obtained from Richard II. in the third year of his reign (1380) the usual confirmation of their charters ; and a grant in which the Priory is described as a place from old time fortified and walled to resist the enemies of the realm, but whose defences had then become weakened by encroachments of the sea, and in peril of ruin. The patent states that the revenues of the Convent had become so much diminished that they were insufficient for the repair of its walls ; and in aid and relief of its condition, the King, relaxing the jealous statutes of mortmain, thereby enables the Convent to acquire additional lands to the value of £20. per annum. The manors of Den-

ton and Redewode near Newburn, lands in Tynemouth, Monk Seton, East Chirton, Middle Chirton, Preston, East Morton, East Backworth, Cowpen, Wylam, and Eglingham, to the extent of 360 acres, were assigned to the Convent accordingly.

In 1378, the monks drew up a statement of the customs and feudal services due from their tenants, in their manor of Tynemouth. The document is too long to be given here, but it prescribes the duties of ploughing the prior's land, and reaping his corn, and carrying his harvest, and keeping his gaol, and doing suit of court, and paying sundry amercements known to the feudal tenure ; the brewers were to yield toll of their ale, and the millers to grind for the vassals, and the fifteen tenants *in capite* in the vill of Tynemouth, were to pay 40s. on the first visit of every new abbat, for the feast which was still called "The Abbat's Welcome."

In 1379, there were fifteen monks of Tynemouth. It is not recorded that their house was disturbed by the revolutionary ferment which about this time convulsed other portions of England ; and which, in the south-eastern Counties of the island was fanned into open rebellion, by the inflammatory discourse of recreant priests, and oppression in the collection of the taxes. The bondmen in many parts of England were struggling for emancipation from the thraldom of feudal ownership ; yet it does not appear that the peasants on the Convent lands in Northumberland joined in the rebellious movement. But the revenues of the Monastery had suffered great diminution, as appears from the petition of the prior and convent to the King, for the appropriation of the Church of Hautwysil to the Convent. They represented—

" That their Priory, situated upon the sea-shore, had been constructed in the manner of a Castle, for the safety and security of the

country and the people of the adjacent parts ; that it was then decayed in many portions of the outward walls, and the walls of the buildings and habitations. That the possessions, rents, and revenues of the Convent---their possessions lying near to the Marches of Scotland---were so notoriously and enormously diminished, by the frequent invasions of the Scots, and the evils of war, which, like an enduring and fatal pestilence, ever continued, as was well known, in that part of the country---that the Priory could not be maintained from its accustomed revenues, or keep up the hospitality that was fitting, or support the burdens that were of necessity incumbent upon the monks in their Priory, whereto nobles, as well as other persons resorted daily, according to the custom of these parts."

This petition was addressed to the King, the crown being then patron of the Church of Hautwysil ; and the prior and convent took the opportunity which was afforded by the visit of Thomas of Woodstock, then earl of Buckingham and Essex, one of the King's uncles, on the occasion of his conducting an army against the Scots in the sixth year of this reign, to obtain the good offices of that prince in their behalf. The King thereupon, " of his special grace, and upon the entreaty of his beloved uncle, the earl aforesaid," granted the advowson to the Convent, to be held in pure and free alms, in augmentation of the service of God in the Priory, and in aid and sustentation of the Convent for ever. This grant was followed by a formal appropriation under the seal of John, bishop of Durham, confirmed in chapter, 13th of July, 1385.

The bishop, after reciting the circumstances stated in the petition, and that the King had written to him in favour of the prior and convent, and that John, duke of Lancaster, king of Castile and Leon, and Thomas of Woodstock, had added their entreaties for the appropriation of the benefice, by episcopal sentence grants the appropriation, saving the portion due to the vicar, and reserving to the bishops the collation to the vicarage. A pension of 13s. 4d. yearly was

thereby reserved to the see of Durham, from the fruits of the benefice in question, which pension was thenceforth accordingly paid at the treasury of the prior and convent of Durham, by the monks of Tynemouth ; to whom a very formal receipt or acquittance under seal, was given on every payment, and recorded in the registers at Durham.

The destructive invasions by the Scots continued ; and in 1389, a party of marauders who had plundered the neighbouring country, came to Tynemouth, and threatening to destroy the town by fire, the celarer of the Monastery—who was an officer of considerable trust and importance in the monastic communities—went out from the Castle, to parley with the leaders, and a treaty for the protection of the town by payment of ransom, was made. The Scots were then so good as to retire.

Having mentioned that important officer called the celarer, it may not be out of place to add, that he was a functionary of considerable influence within and beyond the walls of the Convent. In some of the greater Abbeys he held the abbat's courts ; he transacted the business of the Abbey in paying money at the King's exchequer ; he had power over the highways within the liberties of his house ; and was entrusted with the general management of affairs domestic, as steward or chamberlain. A manor was sometimes appropriated to him ; and he had commons in the hall, and in some Convents, two horses, a servant, and an allowance for their maintenance, with other privileges. He was not unfrequently a layman of rank. In lesser houses, he kept the accounts of the Abbey, and discharged the duties which the treasurer of the larger Abbeys fulfilled. Cooks and lay-servitors alike acknowledged the celarer's jurisdiction.

Most visitors to Tynemouth Priory must have observed a memorial of some early celarer of Tynemouth, which

exists in the shape of a stone coffin-lid (now within the enclosure of the ruined chancel) bearing part of an inscription which was as follows :

† WALTERUS CELRARIUS.

The following engravings represent two reckoning coins or counters (interred probably with some celerar of Tynemouth) which were found, together with his signet ring, in a stone coffin eastward of the Priory Church. Such coins were used in making up accounts.



On the 24th of Nov. 1391, the prior and monks of Tynemouth entertained a noble guest, whose ancestors seem to have felt a great affection for their Convent. This nobleman was Ralph Fitzwilliam lord of Greystoke. His mother was daughter of Henry Fitzhugh lord of Ravensworth ; and on her death in 48 Edw. III. he received the lands which she had held in dower, amongst which were the manor and castle of Morpeth. In the 50th Edw. III. he was

governor of Loughmaban castle, and a warden of the West Marches. In 1 Richard II. he was joined with Henry, earl of Northumberland in a like wardship of the East and West Marches, and aided in re-taking the castle of Berwick. In the following year he was associated with the bishop of Carlisle and Hugh de Dacre in the wardenship of the West Marches, and with the earl of Northumberland in that of the Northern Marches. He aided the monks of Newminster in adorning their Church, and was summoned to parliament from 49th Edward III. to 5th Henry V. in which year he obeyed the more awful summons to eternity.

On his visit to Tynemouth at the date we have mentioned, he confirmed to the monks the grant of carriage-way for them and their tenants through the moor of Benton, and the rights of pasture which his ancestor, John, lord Greystoke, had made to the Convent in the 24th year of the reign of King Edward I. A goodly company was assembled at Tynemouth on this occasion, amongst whom are mentioned Sir Robert de Ogle, Sir William Delaval, Sir Robert de Eure, Sheriff of Northumberland, Sir John Manners, and Sir Matthew Redemayne, John de Wodrington, John de Mitford, and Nicholas de Raymes.

In the following year the monks of Tynemouth again entertained a royal guest—their friend, Thomas of Woodstock, now become Duke of Gloucester, who was hindered by tempests from pursuing a voyage, and stayed for some time in the Castle.

Lands and messuages in various places in Northumberland were assigned to the Convent in 1392 and the following year. All the licences for these assignments afford historical information, but our limits preclude the insertion of the documents in this place.

The monks received other aid at this time in repairing the ruined buildings of their Monastery. They enjoyed the pro-

tection of the antient and illustrious house of Percy ; and we find the name of Henry de Percy, earl of Northumberland, who was one of the most distinguished nobles of his day, recorded as a powerful guardian and defender of the Convent. He was father of the renowned and valiant Hotspur ; and was the first Percy who was created earl of Northumberland—a dignity to which he was advanced on the coronation of Richard II. 13th July, 1377. He had served Edward III. in his expeditions in France ; he was one of the wardens of the Marches towards Scotland,—an appointment more than once renewed—and he held the office of Marshal of England. In the 8th Richard II. he was constituted Warden of the East and West Marches, and received the custody of the New Castle upon Tyne, and the office of Sheriff of Northumberland. He was frequently ambassador to treat for peace with the Scots ; and after the deposition of the unfortunate Richard, whom he had served so faithfully, Henry IV. conferred on him the dignity of Constable of England with other offices of trust and honour.

After the death of the valiant Hotspur in the battle of Shrewsbury, the earl took up arms against the King, and was slain at the battle of Bramham Moor, in the 8th year of Henry of Lancaster's troubled reign. But his heart was not set upon worldly honours, nor was he devoted only to the objects of worldly ambition, for he is honourably recorded among the benefactors to St. Alban's Abbey, as the efficient protector and defender of religion ; and amongst his gifts to Tynemouth were a hundred marks towards the construction of the gate of that Monastery, and upwards of a thousand timber trees, to aid in repairing their houses which had been destroyed by the Scots.

The monks of Tynemouth likewise enjoyed the good-will of the illustrious John of Ghent, "time-honoured Lancaster," who is recorded in "The Golden Book" of St. Alban's

Monastery, to have bestowed the princely gift of a hundred pounds on the Monastery of Tynemouth, and to have given a very large additional donation towards the reparation of the gate.—The structure here referred to was probably a fortified and massive gate-house.

Thus munificently did antient princes and nobles contribute to maintain the Monasteries of England, hoping that by their pious care of the houses of religion, and by faithfully walking in the way of good works, they might eventually attain and be received within the Gate of Heaven.

Probably the erection of the once beautiful Lady-Chapel, which now serves as a powder-magazine, was among the architectural works which were in progress at this time at Tynemouth. The monks who planned and built, and reverentially adorned that beautiful structure, and the princes and nobles who piously contributed to its erection, little supposed that in the nineteenth century it would become a desecrated receptacle for gunpowder, and find a new patron in the Board of Ordnance !

This Chapel forms a peculiar feature of the Church at Tynemouth. It is entered by a low doorway beneath the eastern triplet window, and is small in dimensions, being in length, between the walls, 18 feet, and in breadth 12 feet. It had three windows on the northern side, and the same number on the southern side, each with a single plain mullion ; and there was a circular window, pierced by a quatrefoil, in the eastern wall above the altar, with a niche on either side for the reception of sculptured images of those holy saints to whom the Church was dedicated. The Chapel has a vaulted roof, the ribs of which are supported by plain columns rising from the floor, and are curiously intersected. On three transverse lines, running east and west, the intersections are enriched with circular bosses, the subjects sculptured within which are, our Saviour, His blessed Mother,

and the twelve Apostles, the figures being surrounded by inscriptions, the letters of which are now nearly effaced. Between the larger bosses are small circular cognizances. One is charged with the armorial bearing of St. Alban's Abbey ; another with the Northumberland badge ; and on the outside of the building, at the eastern end, are shields, the one bearing the cross saltire of St. Alban's, the other the three crowns, the armorial bearing of the Monastery of Tynemouth, said to be derived from the old Saxon Kings. One shield, at the entrance, is charged with the bearing of Vesey ; another displays, quarterly, the bearing of the ancient dukes of Brabant (borne quarterly by the noble family of Percy,) and the bearing of the Lucy family. Between the exterior shields is the monogram of the holy name, which occurs in so many instances in mediæval architecture.

When the windows of this little Chapel glowed with various hues as the morning rays of the sun streamed through them, and lighted up the gilded decorations of its roof and walls, it must have presented a scene of great richness and beauty. But now its altar, and images, and stained glass, and coloured enrichments have vanished : the windows have been blocked up with masonry, and the roof and walls covered with whitewash. This Chapel was supposed to contain the shrine of St. Oswin, but the supposition was erroneous. The shrine was probably exalted in the middle of the choir.

Having mentioned the other work of building which was in progress at the close of the fourteenth century, the reader may feel some interest in perusing an account of the situation of the buildings of the Monastery, which we are enabled to give from a map or survey made at a later period, and remaining in the Cottonian Library. From this plan it appears that the Monastery, Church, and Conventual buildings, together with the ward house, were surrounded on the land-

sides by an escarpment in the manner of a fortress ; and that on entering from the village by the road which ran on the south side of the houses of the present "Front Street," and nearer to the coast, a wide moat was passed over a drawbridge which gave access to the gate-house, having for its neighbour, the ward-house, where armed defenders of the Convent may be supposed to have been lodged. To the right of these was "the outer port," beyond which, the defences extended around "Prior's Haven," to and upon that fortified peninsula which forms the southern side of the haven. Entering within the gate-house and walls, was "the great court," on the south side of which stood the principal domestic offices of the Convent within an enclosure or inner court.

The cloister was in the form of a quadrangle, and was situated on the south of the parochial Church. The common hall, or refectory, formed the western side of the cloister, and adjoined that portion of the south walls of the antient Church which yet remains. On the southern side of this building were the buttery and kitchen, and "the new hall."

The chapter-house, and the dormitory, are both marked on the eastern side of the cloister ; and on the southern side of the dormitory was "the lord's lodging"—a building which, as its name implies, was appropriated to the accommodation of the royal and noble guests of the Priory. It would seem that additional provision for hospitality was required, since on the west of the buttery hall "the new lodging" is marked upon the plan. Near to this building, and within the inner court, were the brew-house, mill, and bakehouse. On the north side of the parochial Church, but detached from the sacred edifice, was "the Prior's Lodging," which, with "the Corn-house" appears to have formed the eastern boundary of "the Great Court."

Its western side was occupied by the chambers of a more worldly and militant functionary, for "the Constable's

"Lodging" is there marked upon the plan. The "Kiln" was on the same side of the cliff. A long row of stables inclosed on the eastern side a space represented on the plan as of triangular shape, and called "the Poultry-yard," and eastward of the stables was a large building marked as "the Great Barn." The grain of the Convent seems to have been very abundant, for there was a lesser building marked as a barn, and another called a granary, which, with the stables, inclosed a space called the barn-yard. The space between these buildings and the edge of the cliff, which at that time extended much further into the sea than it does at present, formed "the North Walk." A large quadrangular space eastward of the Abbey Church is marked as "the Garden Place," and its southern boundary appears to have been a wall in nearly the same situation as the present boundary wall. Between that wall and the edge of the cliff overlooking Prior's Haven was "the South Court," which seems to correspond to the sloping ground covered with grass which now exists between the walls. Adjoining the moat, to the south-west, the place of the "old fish-ponds" is represented on the plan. So that the monks enjoyed, within the circuit of their own walls, ample provision for the hospitality which their rule required them to maintain.

But personal history again demands our attention ; and monastic annals can hardly present to the biographer a subject more interesting and illustrious than the next prior of Tynemouth—the good and learned John de Whethamstede, one of the most famous of the mitred fathers of St. Alban's. He was son of Hugh de Bostock, who was a member of the eminent Cheshire family of that name, a branch of which came thence to the vill of Whethamstede in the County of Herts, and married Margaret, eldest daughter, and afterwards heir, of Thomas Makarey. John was one of several children, and was born probably about 1360.

He manifested great facility in learning, and in due time became a monk of St. Alban's, having received his scholastic education at Gloucester (now Worcester) College, Oxford. He was ordained priest at St. Paul's Cathedral in 1382, and afterwards held the office of prior or superior of that college : and as these events took place before he became prior of Tynemouth, to which office he was promoted before he attained the age of 36, it may be inferred that although young in years, he was, even then, mature in wisdom.

During the years he passed at Gloucester College, he formed a lasting friendship with Humphrey duke of Gloucester, and with John of Amersham, who succeeded him in the priorate of Gloucester College ; and was so much attached to him, that when John of Whethamstede became abbat of St. Alban's, he quitted the priorate for the society of the good abbat, and of his life he composed a *Memoir*.

He appears to have held the office of prior of Tynemouth during at least 25 years ; but the register of the Monastery during that period, if it has escaped destruction, is unknown ; and consequently we have no information as to his life as prior. The energy of character, the learning, ability, and virtue, which adorned his government in the more conspicuous dignity to which he was afterwards called, render it probable that his rule as prior was distinguished by the same good qualities ; and he appears to have cherished throughout his remarkably protracted life, an affection for the distant cell which was so long the scene of his pastoral care.

It is very disappointing to find, that the usual sources of history are nearly silent as to the Convent at Tynemouth, during the eventful reigns of Henry IV. and Henry V. over which the priorate of John de Whethamstede extended. Yet many events occurred which affected the peace and prosperity of the Monasteries during those reigns, to

the influence of some of which events, the great religious foundation at Tynemouth must have been peculiarly exposed.

When the frequent inroads of the Scots occasioned to Henry of Lancaster so much uneasiness, they, no doubt, caused loss and suffering to the monks of Tynemouth; when war raged upon the borders, and Earl Douglas spread havoc and desolation along each bank of the Tyne, until his defeat in the battle of Homildon Hill ; when the armies of contending Monarchs were assembled in the territory of the monks, and fed probably from their granaries and fields —the Convent at Tynemouth must have sustained many troubles. Unhappily for the monks, although they had renounced the glittering pursuits of the world, they were not allowed to escape from its contentions and cares.

Prior John de Whethamstede was elected abbat of St. Alban's in 1420. In the "Golden Book" his admiring brethren have put on record a noble catalogue of his good deeds, in restoration and adornment of his Abbey Church, and in provision for the service of God with stately magnificence. He is said to have thus expended £580. from his own resources—a sum equivalent, it will be remembered to more than £5000. of money of the present day.

In the third year of his rule, he occurs with the title of doctor of divinity, as one of the representatives of the English Church in the Council of Sienna. In the fifth year of his abbacy, he visited all the cells of the Abbey ; and probably it was on this occasion that he offered on the altar of the Conventional Church of Tynemouth a massive chalice of gold. On a subsequent occasion, he gave to the Priory a purple cope which must have been very magnificent, for it cost £20. With the aid of his powerful friend, the great duke of Gloucester, then lord protector, he obtained from Henry VI. a renewal of the great charter of liberties which

had been granted to the Abbey by Henry I., and the renewal was granted on such extended terms that no other English Monastery possessed privileges so valuable.

But after he had ruled the Abbey for twenty years, he obtained the sanction of the pope to resign the dignity and perils of government, although the prosperity which had attended his rule was unexampled, and he enjoyed the love and favour of all men.

John of Amersham has preserved a most characteristic and interesting narrative of the causes which influenced the good abbat in desiring to resign his government. The narrative is incapable of abridgment, but from it we find that John de Whethamstede declared these causes to his brethren in chapter ; and eloquently and with modest grace reviewed his past conduct as their abbat. In this speech he adverts to his solicitude in the erection of Conventual buildings, in the writing of books, the renewal of vestments, and the improvement of the possessions of the Convent.—The brethren were rejoiced at the account he gave of the prosperous condition of their Abbey ; but were overwhelmed with grief at his desire to resign the abbacy. The tenants of the Abbey-lands, the lay-brethren, and the servitors, echoed the sentiments of the monks, and entreated him with tears to retain his office. They declared that he had proved as a staff to the aged, as a corrector of wayward youth, as wine and oil to the infirmity and wounds of the weak and suffering, as an example of godly life to all men ; and they prayed that he would not depart away from them, when the day of his pilgrimage had drawn on towards evening, and had declined almost to the setting of the sun.

But the venerable father, oppressed by years, and distrusting his ability longer to perform the duties of a governor, persisted in his resolution, and formally resigned his office of abbat in the presence of the chief monastic officers

on the 26th of Nov. 1440. John of Amersham commemorated the address of the venerable abbat to his monks, in some elegant Latin verses, of the substance of which, perhaps the following lines may afford a specimen :—

“ The starry host for twenty years have run
 Their shining course around the bounteous sun ;
 The golden orb, for twenty years and more
 Since first the shepherd’s pastoral staff I bore,
 Has set in glory in the western sky,
 As changing seasons have gone fleeting by ;
 And pain and grief unclasp my waning hold
 Of earthly cares, and of the crook and fold.
 The long days’ weary race and labour past,—
 My task fulfilled—I pause to breathe at last ;—
 My labour done, its meed in peace to earn
 Ere fortune’s fickle wheel unfriendly turn.
 From my worn limbs I would the burthen cast,
 Ere death shall claim them, for old age comes fast ;
 In peace prepare the final debt to pay,
 Ere God shall call th’ immortal soul away.
 Therefore, my brethren, let me quit the flock,
 Ere freezing death shall at my bosom knock—
 Thy aged shepherd should renounce his care
 When fails his power the staff of rule to bear.
 My cares were once my joys, when, fired with zeal,
 I ran my course, rejoiced my strength to feel :—
 That joy grows dull; labours no more renew
 The sweet reward thy pastor erewhile knew ;
 Old age and weakness, and each fleeting sense,
 Warn me to seek a kingdom not from hence.
 Praise be to God ! ‘tis not from sloth supine
 That I resign my rule—guilt is not mine :
 Therefore, my brethren, to reward my care,
 Release me from a load I cannot bear.
 As Martha I have been ; I never set my heart
 On worldly goods, nor bore a servile part
 In worldly things : freely I bid farewell
 To honours and to rule—May he full well



Who shall my place and pastoral staff assume
Govern the flock, and better fill my room.
All wise SUPREME! Who giv'st the sun his light,
The stars their course in circling orbits bright,
Protect Thy flock, and grant me, at Thy feet---
This earth renounced---to find my lasting seat."

Abbat John de Whethamstede was illustrious for his encouragement of learning no less than for his wisdom and piety. He was himself the author of several works, and was a zealous collector of literary treasures. He caused more than eighty manuscripts to be transcribed for the use of his Convent. Of his own historical compositions, his "Chronicon" which extends from 1441 to 1461, is the principal and best known. One of the most interesting of his works is the Register of his Abbacy, which came into the possession of lord William Howard, and is now in the Herald's College. The handwriting is remarkably bold, distinct, and beautiful, but these characteristics of the manuscript decrease towards the close, when the venerable father, having lived more than a century, complains in affecting terms of the dimness of his failing sight, and was compelled to desist from his labour by the infirmities of age.

To those infirmities his bodily frame at length yielded on the 20th January, 1464; and his remains were interred in the monument he had prepared, on the south side of the high altar of his Abbey Church. As he was ordained priest in 1382, and must have then attained the canonical age of 25, it results that the venerable father had reached, in 1464, the patriarchal age of one hundred and six.

In 1420, when John de Whethamstede became abbat of St. Alban's, he was succeeded, as prior, by a monk whose christian name was Thomas, and who presided at Tyne-mouth at all events down to 1436. He governed the Priory in times of trouble when his Convent, in common with the

parent Abbey and the realm of England, suffered from the disastrous civil wars. But he appears to have found leisure for the composition of some literary work which, in four volumes, he forwarded to the good abbat, who, in a letter addressed to prior Thomas, expresses the admiration which his industry excited in the fraternity of St. Alban's. In this letter, the abbat suggests the epitaph which should be engraved on the tomb of his uncle and predecessor.

In another letter the abbat warns the brethren to remember their vows and not to desire, like the weaker sex, indulgences in diet, or other things, which they ought not to have—they should, rather, he says, refresh the mind with the sweetness of celestial feasting.

The discipline appears to have been too severe for the constancy of a monk of Tynemouth named John, who, in penitence, returning to the cloister, supplicates the abbat's compassion, and confesses that he had contracted an alliance with Satan, had despised the rule, and become again the man of this world rather than the child of obedience and grace. The abbat writes to this prodigal son with his fatherly absolution. Another erring son he banishes from St. Alban's to Tynemouth, in order that he may be there turned to God and restored to favour with men. A third monk was sent to Tynemouth about the same time ; and the abbat, in a letter to the prior, warns the latter of the dangerous hypocrisy of his new charge. From these circumstances it appears that the discipline of "the holy rule" was vigorously maintained at Tynemouth.

Few events connected with the Monastery during the time of prior Thomas are on record. Early in the reign of Henry VI. (1423) proceedings took place relating to the claim of the prior and convent to a free port at the mouth of the Tyne, and also to the town of North Shields, which it would seem had then grown into some importance, and was no

longer a mere aggregation of humble cotes whose tenants were supported by the finny tribe.

On Thursday before Christmas, 1429, Roger de Thornton, the pious and munificent benefactor of the town of Newcastle, bequeathed by his last will, a gold noble to every monk of Tynemouth. The will was proved on the 19th January following.

Of the circumstances which affected the possessions of the Monastery about this time, a very curious picture is afforded by a grant which the King made on the 27th May, 1433, to the mayor and burgesses of Newcastle upon Tyne, whereby the royal grantor "in consideration of the great distresses and burthens that had long been undergone by them, the grievous losses in shipping and merchandize on the sea, the desolation of the adjacent country, the dearness of corn in those parts, an approaching war with the Scots, and the great diminution of inhabitants by a pestilence in the preceding year," remitted to them all taxes, tallage, tenths and fifteenths, which had been granted to him by parliament. Probably the impoverished condition of the worthy burgesses urged them to look with more than usual jealousy on the abstraction from their town of the dues and profits of commerce, which the tenants of the prior and convent were enabled to intercept at the mouth of the river.

An inquisition was taken in 1447, from which it appears that for sixty years past the prior had erected, within the demesnes of his Priory, upon four acres of land which had been gained from the tide, taverns for common entertainment, shops, shambles, herring-houses, and fish-houses, staiths, and other buildings. Large quantities of wheat were annually brought to be baked in his common ovens, 2000 quarters of malt were brought to be brewed, and the rents amounted to 1500 marks.

At this time, John de Thornton, a monk, was celarer of

Tynemouth. He was probably a relation of the great merchant and mayor of Newcastle. The name of another contemporary monk has been honourably preserved—namely, John of Bamburgh, who was sub-prior of Tynemouth during a considerable part of the reign of Henry VI. He has been commemorated by his gift of manuscripts to the Convent library, as well as by his composition of a Life of prior John de Whethamstede, uncle of the illustrious abbat of that name.

Robert, surnamed de Rhodes, was chosen to fill the office of prior of Tynemouth during the reign of Henry VI. We only know that he presided there at some time during the reign of that most Christian Prince, and before 1451. Probably he was related to Robert de Rhodes, the great benefactor of Newcastle-upon-Tyne. In *Gray's Chorographia* the stately tower, steeple, and lantern of the Church of St. Nicholas is attributed to “ Robert de Rhodes Lord Priour of Tynemouth in Henry the VI. dayes.” But this writer gives no authority for the statement ; and Bourne remarks “ I never met with any benefactions of the priors of Tynemouth to the town of Newcastle. They were, on the contrary,” he adds, “ mortal enemies to this place, and always jealous of its increasing glory.”

It is quite possible that the wealthy burgess Robert de Rhodes, who flourished in Newcastle about this time, and who probably completed this beautiful and pious work, aware that riches and the honours of a trading municipality would not be a passport to heaven, may have assumed the cowl and habit of the monks of Tynemouth. But if the builder of the steeple was the Robert de Rhodes, who, with Agnes his wife, augmented the chantry of the altar of St. John the Baptist and St. John the Evangelist, in the Church of St. Nicholas, and died in 1474, leaving her surviving, we cannot suppose that he was identical with the

prior.—However this may be, we are justified in assuming that dignitary to have derived his descent from the antient family of De Rodes, which occurs in history so early as the reign of King John ; and members of which are frequently mentioned as owners of lands, chiefly in Lincolnshire and Yorkshire.

In 1457 he was joined with Henry earl of Northumberland and others, in a commission of array for archers, whose services were probably required to aid the King in preserving Normandy from conquest by the French Monarch. This is the only instance in which the King's unsuccessful campaigns in France and Normandy are recorded to have affected this distant Priory. That the monks of Tynemouth suffered, however, in common with the rest of England, during the disastrous civil wars of this period, we cannot doubt ; but we are without any information.

England, we know, was now tortured by the strife of contending factions. The holy flame of piety and devotion to which the monastic system owed the extension of its influence and the prosperity of its condition in this country, for nearly three centuries after the conquest, had become weakened and flickering. The military spirit of the age—no longer directed to the acquisition or retention of foreign conquests—now led those who bore arms to turn them against their fellow-countrymen ; and the devotional spirit was no longer displayed in zeal for the monastic life, or in the assumption of the cross for crusades to the Holy Land.

The sword, therefore, that in former years had been drawn either against enemies of the Christian faith or in foreign wars, was now turned by the nobles of England against each other. Instead of the holy symbol so eagerly assumed in a former age, England now saw only the cognizances of this civil strife—the Red Rose of Lancaster and the White Rose of the house of York : the high places of

authority at home had become the object of contention, and the fertile plains of England were stained by the sanguinary contests of her sons. This unnatural dissension divided family from family, and before the second battle of St. Alban's (shortly after which the reign but not the right of Henry ceased) it had penetrated the cloistered retreats of piety and learning.

But the sanguinary contests which followed the fatal battle of Towton (1461) were not sought by Henry. Merciful, humane, and religious, the life and character of that unhappy Prince present many resemblances to those of St. Oswin. The last monarch of the house of Lancaster, like the holy King of Deira, preferred his own martyrdom to the bloodshedding of his people; like King Oswin he was betrayed by traitors, and like him too, was humble in prosperity, patient in sorrow, firm in charity, and constant in piety.

It was to Margaret of Anjou, his Queen, the royal heroine of the Red Rose that Edward owed the armed resistance of the adherents of that royal house; and while the north of England was the theatre of war, the Monastery of Tynemouth no doubt suffered greatly. The only occasion however on which it is mentioned, is the attempt of the Queen, on her return from the Continent, to land at Tynemouth: she was repulsed; and even sought temporary safety in a cave on the Northumbrian coast.

A general confirmation of their charters was obtained by the Monastery from Edward IV. who subsequently, upon the representation made by John the prior, and the convent of Tynemouth, to the effect that the import of the terms in which King Richard I. had granted their liberties, had become ambiguous and had been frequently contested, to their great injury and disquiet, granted to them a curious charter containing a definition and exemplification of the liberties which they ought to enjoy.

Having seen the monks thus confirmed in their possessions and privileges, we may turn to such matters connected with their domestic or personal history, as time has spared.

Robert de Rhodes was succeeded by John de Langton ; of whose conduct in the office of prior, very curious and ample particulars have been derived from a Register of St. Alban's Abbey.

It is probable that this prior was a member of the family of Langton, whose name is so illustrious in English history. If he was related to that family, he could boast of ancestors who, if they did not win renown in deeds of arms, or contend for the honoured meed in courts of chivalry, were elevated to the high places of judgment in courts of law, and attained the highest earthly distinctions of the Church. The Yorkshire family who bore this honoured name, were probably the ancestors of the prior ; or he may have been more immediately related to the Northumbrian Langtons, who were lords of Wynyrd.

It does not appear, however, that he was ambitious of the worldly distinctions which should transmit his memory to posterity ; and we should know little of his acts during the period of his priorate—(1451 to March, 1477), but for some remarkable documents, from which we learn, that at the last-named period the abbat of St. Alban's deposed him from the office of prior, on the ground of contumacy. The abbat had delegated certain brethren to visit Tynemouth, and he accredited them by letters under his seal ; but the prior very disrespectfully "tore the letters into little bits," and their bearers with difficulty escaped violence from the prior's servants. The abbat, therefore, in his sentence of suspension, declares it to be necessary to apply very sharp remedies to such excesses, and he accordingly deposes the prior from his office.

But in 1480, John de Langton had been restored to the

abbat's favour ; for in that year, he and two fellow-monks of St. Alban's are delegated as the abbat's " most dearly-beloved sons in Christ," to make a pastoral visitation of the Monastery he had formerly governed. During his priorate he had been licensed to exercise various powers appertaining to the abbatial authority.

Nicholas Boston in 1478 became prior of Tynemouth. The abbat, in appointing him to that office, bears testimony to the worth of his character, speaks of the religious zeal of his life, the propriety of his manners, his circumspection and probity, and his other qualities of uprightness and virtue. He held not only the office of archdeacon, but also the office of almoner of the princely Abbey of St. Alban ; so that he was, doubtless, well qualified to administer the spiritual and temporal affairs of the Convent.

It is worthy of remark that the abbat and convent of St. Alban's, while John de Langton was prior of Tynemouth, and consequently before March 1477, granted to Richard duke of Gloucester and Sir John Say, knight, power, on the next vacancy, to nominate brother Nicholas Boston to be prior of Tynemouth, who should be thereupon appointed to that office by the abbat and convent. Accordingly, on the 14th Sept. 1478, Boston resigned his offices of archdeacon and almoner of St. Alban's, and proceeded to London, and thence to Tynemouth, where he did not arrive until ten days before the feast of All Saints following ; in which journey and space of time the chronicler takes occasion to remark, that he spent a great deal of money which might have been of much benefit to his Priory.

But in less than two years, viz. 14th of May, 1480, this prior in his turn was deposed, upon the report of John de Langton, lately prior, William Dixwell, prior of Bynham, (a cell of St. Alban's,) and Thomas of Bynham, a monk of St. Alban's, the commissioners appointed by the abbat for

the visitation of Tynemouth, and the correction of irregularities that might be there discovered. The three reverend inquisitors were expeditious, for they set out with their commissions on the 28th of April, and on the 8th of May following, prior Nicholas was deposed, and William Dixwell was appointed in his place ; to whom, on the 17th of May, “in a certain Chapel situated near the chamber of the prior, within the Monastery of Tynemouth,” Nicholas Boston, in the presence of a notary-public, formally resigned his office. The instrument thereupon drawn up, recites by a notarial figure of speech, the desire of the prior to be released from his office, “for causes affecting himself and his conscience,” and that his resignation was made “purely of his own free will.” But, as we shall presently see, it was produced by sinister accusations. And so, William Dixwell became prior during the abbat’s pleasure.

The first act of the new prior and his convent, was to grant a pension of ten pounds yearly, for the maintenance of Nicholas Boston for life; Henry earl of Northumberland, Thomas, abbat of Alnwick, Sir John Pickering, knight, and John Cartington, esq. being the grantees of the annuity in the character of trustees for Boston.

Prior William enjoyed the friendship of Henry de Percy, the nobleman who had been then recently restored to the honours and possessions of his ancestors, earls of Northumberland; and this lord, “from the tender love and favour, and faithful confidence which he had towards his heartily beloved friend William Dixwell, prior of the house of Tynemouth,” assigned him to be of his (the earl’s) council, and granted to him during pleasure, an annuity of ten pounds, charged upon the rents and issues of his lordship of Newburn. This grant bears date the 9th of June, 1480. On the 29th of that month, the abbat wrote to the bishop of

Durham, requesting the prelate to institute Dixwell to the office of prior.

In the autumn of the same year, complaints reached the abbat, that brother Nicholas Boston, "like a son of perdition, and in the manner of an apostate, rather than that of a regular monk," was accustomed "to go about from village to village and from market-town to market-town, to the great scandal of his order, and of religion."

In September, a commission was again granted to Dixwell, as prior, to examine Boston, and to arrest and detain him during the abbat's pleasure. But the wandering monk, though duly cited to appear before the prior, and answer the charges to be brought against him, was reluctant to receive the attentions provided for him by the abbat ; who, moreover, wrote to the bishop, requesting his aid for the apprehension of Boston. The result does not appear ; but in the December following, the abbat seems to have discovered that there was personal enmity between the late and present prior ; and that the latter had traduced if not falsely accused his predecessor : so on the 10th of that month, the abbat granted a commission to John of Hatfield, prior of Belvoir, (another cell of St. Alban's,) to inquire into the disputes between Boston and Dixwell, and investigate their mutual recriminations.

William Dixwell soon afterwards resumed the less-desirable priorate of Byham ; and in that character, on the 4th of March, 1483, we find him with the abbat, at his country manor of Titenhanger, when and where he urged the abbat to restore Boston to the office of prior ; and he was restored accordingly.

It appears that in 1480, he had violently seized the deed of grant in perpetuity of the office of prior, which Nicholas Boston then held, and rent and tore that deed ; and thence-forward was engaged in a contest with Boston for the office

of government—a contest which places his character in a very disadvantageous point of contrast to that of the many virtuous monks who preceded him in the office of prior. At length, however, he repented; and in this interview with the abbat, he made satisfaction as far as he could for the wrong done by him to his brother monk ; for he entreated and induced the abbat to renew the grant of perpetuity to Boston, “ and paid,” says the chronicler, “ for the writing and sealing thereof.”

On the 19th of November, 1483, the office of prior of Tynemouth was again granted to him for life, at the instance of King Richard III., to whom, when duke of Gloucester, the right of nomination had been granted, as the reader will recollect. That grant was probably made, in return for the duke’s promise of benefactions to the Priory at Tynemouth. It is stated that he promised to give £100. “ ad opus fabrice aquatice.”

In March, 1484, Dixwell promised to pay all debts of the Priory, which had been incurred while he was prior. The promise which he wrote records that he so promised before “ the reverend father in God, his sovereign, and abbat of St. Alban’s ;” and on the 12th September, 1485, comes a document still more satisfactory—a memorandum, namely, that the abbat then made a final reconciliation between these monks ; each of whom solemnly engaged to observe that reconciliation, and to abstain from disquieting the other.

In June, 1494, Nicholas Boston, prior of Tynemouth, was interred for his final rest, in the Chapel of St. Francis, in the Church of the Grey Friars, London. His former persecutor survived him for some years, repentant, it is to be hoped, for his jealousies and ill-will towards Boston; and he held the office of prior of Hertford until 1511, when he too was called from all earthly dignities.

Boston held the office of prior of Tynemouth down to the time of his death ; and his interment among the grey friars in London shows that his sympathy with the Franciscan order, which had subjected him to so much persecution, was retained by him to the close of his life.

The condition of the Monastery during the eventful period of the priorate of Nicholas Boston, is unknown. It could not, indeed, be expected that we should find on record any events connected with it during the brief period in which the youthful Edward wore his visionary crown ; and during the usurpation of the sanguinary tyrant who so soon transferred to his own traitorous grasp the inheritance of his murdered nephew, violations of law and order were so common, that we are not surprised to find, in the only instance in which mention of the Monastery at Tynemouth occurs during Richard's usurpation, that intrigue and injustice deranged even the regularity of the cloister.

When Henry of Richmond, however doubtful his right, obtained the crown, the fatal wars that had so long convulsed the realm, were happily terminated ; and the comparative peace of the kingdom, and the harmony at length established with Scotland, must have brought and promised welcome relief to the Monastery.

John, prior of Tynemouth appears upon the page of history in 1503, when he rode forth attended by thirty horsemen and a company of homagers, " his folks wearing his livery," to meet the princess Margaret, Henry's eldest daughter, on her progress to the court of James IV. of Scotland, her affianced husband. She rode on a palfrey, attended by three serving men, and was followed by a litter or carriage drawn by two horses, in which she entered the several towns on her journey. From York, she proceeded northwards, under the care of the earls of Surrey and Northumberland ; and was met by the prior of Tynemouth

between Durham and Newcastle, which town she reached on the 24th July. Henry gave with his daughter a sum of 30,000 gold nobles (about £10,000.) to be raised in three yearly instalments by his subjects; and John, prior of Tynemouth was on the 9th of July, 1505, appointed a commissioner for raising the third instalment.

History does not record any royal concessions to the Monastery at Tynemouth, by Henry VII. If the King profited by the influence and noble example of the lady Margaret his mother, that great religious foundation probably derived benefits from the Monarch. But a fatal change was now at hand, which was to annul the protective grants that Kings had made to the peaceful inmates of the cloister, and—for no crime of theirs—to terminate their enjoyment of royal favour. A devastation more sweeping, more fatal than had been suffered even from the wars of nations, or the disputes of contending factions—was soon to ravage the Monasteries of England ; to dissolve holy institutions which dated from the very morning of Northumbrian Christianity ; and to reduce to ruins those venerable edifices of religion which had so long flourished—the strength and the glory of this Christian land.

The surname of John the prior of Tynemouth, who has just been mentioned, was Benestede ; and it may be presumed that he eminently displayed worth of character and ability in government, for he was chosen to be abbat of the famous Monastery of Whitby, in August, 1505. He departed this life in 1514, and was succeeded by John Stonewell. His name is made known to posterity only from the circumstance that he as prior, in the 8th year of the reign of Henry VIII. rendered an account of the annual value of the possessions of his Convent, in obedience to the King's demands.

Happily for this prior, he rested from his work before

the arrival of the fatal storm, which was soon to scatter the unoffending recluses, and to destroy the majestic works of antient charity which had flourished in sanctity for many hundred years. But his life was sought by the men of this world soon after the commencement of his priorate ; for in the first year of Henry's reign, a great number of the people of Newcastle, headed by some of the aldermen and principal townsmen, are said to have proceeded to Jesmond, for the charitable purpose of killing the prior of Tynemouth. Probably he had maintained the rights of his Church with a firmness unpleasing to his mercenary foes. But whatever may have been the cause of their vindictiveness, he escaped from their hands, and held for many years the office of prior, in which he was succeeded by Thomas Gardiner, who occurs as holding that dignity in 1528.

In the sanctuary of Tynemouth, where—

“ blood-stained guilt, repenting, solace found,
Or innocence from stern oppression flew—”

A person accused of having been party to a murder committed in the county of Durham, took refuge in the year 1523 ; whereupon cardinal Wolsey, then bishop of Durham, wrote to lord Dacre as Warden of the West Marches, requesting his assistance for the apprehension of the malefactor, and his delivery to Sir William Bulmer, sheriff of the county palatine. The steps which were taken on this letter do not appear.

In the same year, the prior was called upon to give up—not a criminal but—a part of his annual revenue towards the expenses of the army destined for the invasion of France. In pursuance of this oppressive demand of the crown, an account of the possessions of the priory and its rents and profits for the period of one year, was rendered by prior John Stonewell, which account illustrates the then affluent condi-

tion of the Convent. The gross rent of lands let to farm was returned at £225. 13s. 4d., that of the demesne lands being returned separately at £191. 8s. 8d. besides ; the proceeds of titheable matters in parishes belonging to the Priory were stated at £70. 8s. 4d. ; of fines £30.; and of hides, wool, salt, coal, malt, and fish sold, £188. 10s. 8d., making a total of £706.

The coal-mines beneath some of the lands of the Convent yielded a considerable revenue ; and many of them were leased by the prior and monks. Thus, a mine described to be "within the fields of the vill of Elswick" was, at this time, leased to Christopher Mitford of Newcastle for 25 years, at the yearly rent of £20. with power to sink pits, and to cut timber within the woods of Elswick for upholding the mine and the staiths and buildings thereof. A colliery called "le Heygrove" at Elswick was the subject of a lease by the prior and convent so early as 1330; and other leases of coal-pits in adjacent lands of the Convent were granted about the same time ; and the rents derived were even then important.

But a fatal change was now approaching. In the preceding pages we have traced the prosperity and eminence of this religious house through a long course of time, and have seen how fruitful was the vine which God's right hand had planted, and the branch which He made so strong for His own glory.

We have seen it a nursing parent of religious devotion, a refuge from the storms of worldly contest in ages when the land was but little removed from barbarism ; a calm retreat of piety, a home of virtue and of learning, a place of shelter for the persecuted and oppressed. We have seen this Priory the object of royal solicitude and protection, and have traced its acquisition of territorial wealth and power; we have seen it flourishing as the green bay tree, and spreading forth its

branches as a cedar of the forest. But now its antient cloisters were doomed soon to echo the unhallowed tread of the spoiler ; the monks were about to be expelled from their time-honoured patrimony ; and the revenue which pious Christians had bestowed for the perpetual honour of religion, and for the maintenance of charity and of a hospitality which knew no bounds, were about to be seized by the royal tyrant and bestowed upon the parasites of his court. The costly vestments, the plate and jewels, that pious munificence had dedicated on St. Oswin's shrine to God, were to be sold and appropriated to the sinful wants of the profligate and insatiable spoiler. The cherished acquisitions of learning were about to be ruthlessly dispersed or ignorantly destroyed ; and the venerable walls which, ever since the establishment of the English monarchy, had resounded daily to the praise of the King of Heaven, were to be stripped of all that could be removed and sold, and to be left unroofed and desolate, like the rest of the Monasteries of England—

“The pleading works of bright departed days.”

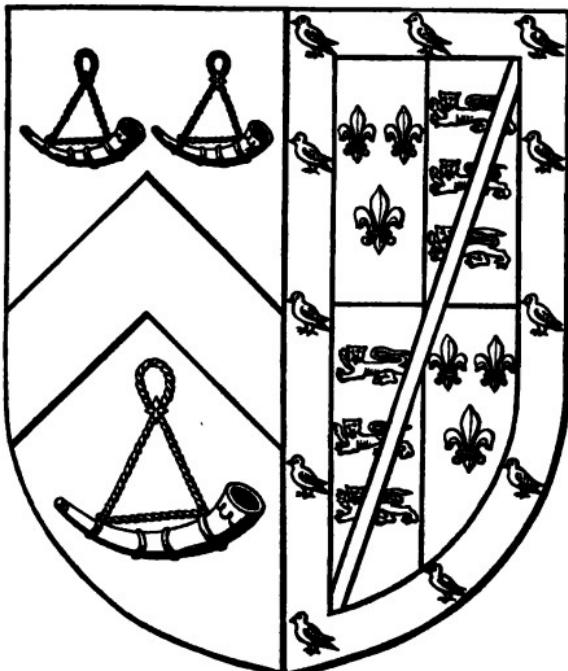
Before this fatal change was consummated, Thomas Gardiner whom we stated to have succeeded Stonewell in the priorate of Tynemouth, was permitted to rest from his cares. Of his personal history a few words should be said in this place. He was descended from the noble Queen Katherine, daughter of Charles, King of France, and widow of King Henry V. Owen Tudor, by his marriage with Katherine, had issue Edmund, earl of Richmond, and Jasper, surnamed of Hatfield, who was created earl of Pembroke in 18th Henry VI. and duke of Bedford in the first year of the reign of his royal nephew, Henry VII., and who died in the 11th year of that reign, leaving only a natural daughter, Ellen, who became the wife of William Gardiner, citizen of London, who was father of the lord prior of Tyne-

mouth. When Thomas Tonge, Norroy King at Arms, visited Tynemouth in 1530, the worthy prior communicated to him these particulars of his descent, and the Herald subjoined to his account the annexed representations of

**THE ARMORIAL BEARING OF GARDINER,
PRIOR OF TYNE-
MOUTH:—**

The bearing *sable*, a chevron between three bugle-horns *argent*, stringed, *or*, was granted to Gardiner of Berwick in 1580, and is borne by the Gardiners of Middlesex and Leatherhead

Anthony Gardiner, whowith the prior, Robert Blakeney & other monks of Tynemouth were represented as signing the surrender of the



Monastery, and William Gardiner, a Carmelite friar of Newcastle, who occurs among the pilgrims from England to Rome in 1506, were probably related to prior Thomas Gardiner.

Of his monastic career we have no information. His name as prior occurs in the statement of crimes of which the visitors appointed by Henry VIII. pretended to accuse the monks of Tynemouth—a statement which these prejudiced inquisitors fabricated to give colour for the commission of the crime of sacrilege by their Satanic employer. Prior Gardiner occurs also in a deed of rent-charge upon the Convent lands in Benwell, which the prior and convent granted on the last day of December, 1534, in consideration, doubtless, of money borrowed for the purpose of bribing the ministers of the tyrant with presents and annuities, in the hope of postponing the evil day.

The lesser Monasteries (those not possessing a clear revenue of £200. a year) had been then suppressed; and this confiscation of monastic property, together with the assumption of the Supremacy of the Crown over the Church, no doubt warned the unhappy monks of Tynemouth of the approaching suppression of their antient house. Although prior Gardiner was spared the pain of actually surrendering his noble Monastery, he must have foreseen the coming devastation, and have been subjected to many anxieties in these last years of its existence. The records of his Convent may have borne testimony to his constancy in this time of trouble. But the myrmidons of the tyrant destroyed all documents except those which related to the possessions of the house. We find, however, that the good father looked with fond and excusable pride on his descent from the persecuted Katharine of Valois. Let us hope that he was equally tenacious of his monastic vow; and that, amid the persecutions which he suffered from her graceless descendant,

Henry VIII., he may have witnessed a good confession for Christ's sake.

The latest deed of the prior and convent that we find on record, before they surrendered all the possessions of their Convent to the King, is a bond to Sir Thomas Clifford, who had lent to them "in their great need" a hundred marks.

We will not detain the reader by describing the successive steps of the tyrant's desolating course. Suffice it to remark that the King's hatred towards the pope was not his only motive for seizing Tynemouth and the rest of the "greater" Monasteries. The spoils he had gained from the "lesser" houses, made him more impatient for that which was to be derived from the spoliation of the richer Monasteries. And in this design he was aided by the servile parliament : for instead of patriotic lords and prelates, England there saw assembled a rapacious crew, of whom many were the favourites of the Monarch, eagerly expectant of the abbey-lands.

The monks were accused of unheard-of enormities ; and by threats, violence or cajolery, their possessions were wrested from many Convents in succession, and transferred to the crown. Refractory abbats and monks were hung under their own gateways ; or when very mercifully treated were only turned forth destitute and pensionless ; while obsequious monks were tempted by liberal pensions from the confiscated possessions they had lately called their own. Perjury was called in to support the charges of immorality or of treason, which were made against the brethren. But those charges are for the most part utterly undeserving of credit ; and were made under circumstances which outraged all legal procedure, and disgraced the name of justice. And all this wrong was committed on pretence of a reformation of manners, and of promoting the good of religion,—whereas the reforming zealots were in fact mere ravenous

wolves hungering for the fair lordships and dedicated jewels of the Church.

The storm of devastation at length reached the venerable cloisters of Tynemouth Priory—

“ One holy Henry rear'd those Gothic walls,
And bade the pious inmates rest in peace ;
Another Henry the kind gift recals,
And bids devotion's hallow'd echoes cease.”

And now, behold the tortured brethren assembled in that Chapter-house in which they had so often met, in prosperity and in adversity, to deliberate on their conventional affairs, to set their common seal to deeds of charity, to promote the welfare of their Church, to administer the godly rule of holy Benedict, to rejoice in fraternal sympathy on the success vouchsafed to their humble endeavours; to afford to each other mutual support and counsel, or to strengthen a weak brother against the attacks of Sathan ;—behold them now assembled there, to hear a myrmidon of the tyrant read over the humiliating deed of surrender, enumerate the wide possessions which they were by that deed to relinquish to his grasp, and to sign their own sentence of perpetual banishment from the territories which were then departing from them, of exclusion from the gardens which their hands had cultivated ; from the old familiar scenes which had so long known their pensive footsteps, and from those halls in which Kings, nobles, travellers, and pilgrims had alike partaken generous hospitality, but to which they were never to return !

And so, on the 12th January, 1539, in the 30th Henry VIII. the common seal was set to the deed of surrender. In this instrument which, though curious, is too long to be given here, the brethren, by a bitter mockery, are represented to relinquish their conventional property “ of their own

free will, and for reasonable causes affecting their souls and consciences ;" and the names of Robert Blakeney, prior, of fifteen monks and three novices, purport to be subscribed. This deed is preserved among the records of the former Court of Augmentations, at Carlton Ride, London. The seal is a beautiful impression, on which the tracery is sharp and perfect. The blessed Virgin and the infant God are represented under one canopy, and St. Oswin under another, the legend surrounding the seal is " Sigillum communie Prioratus Sancte Marie et Beati Os-wini de Tinemutha."

Robert Blakeney who has been mentioned as the last of the priors of Tynemouth, succeeded Gardiner about 1536. It would seem that he previously filled the important office of celarer of St. Alban's Abbey. Probably he was related to the Norfolk family of Blakeney. The Priory of Tynemouth was, at the time of his appointment, under the dictation of the King's agents ; and it would appear that he was made prior only that a surrender in due form should be obtained by the crown. It is not on record



that the King's demands were there resisted ; and after a short and troubled period of office, the possessions of the Convent were seized for the King, and to the prior a life-pension of £80 was granted, the other monks receiving pensions of small amount. Upon the dissolution, Blakeney retired to the manor-house which formerly belonged to the priors of Tynemouth, at Benwell; and the bailiff of the King in the lordship of Elswick, accounts

" For 23s. 4d. for the farm of the manor of Benwell, with the tower and other buildings thereunto annexed ; the garden ; a close called South Close containing three acres of meadow, all which were in the hands and occupation of the said late prior, now in the tenure and occupation of Robert Blakeney, late the prior of Tyne-mouth."

So that the reverend father had become tenant to the King, for this small part of the lordships and possessions which in right of his Church were but lately his own. He probably departed this life before 1553, for his pension does not occur among the annuities and pensions then in charge.

Upon the surrender, the common seal was broken, the plate and jewels were reserved for the King ; the furniture and chattels of the Monastery were sold, and the proceeds paid into the Court of Augmentations. The lead, and every saleable article was torn from the monastic buildings, and the Church and prior's chambers were alone preserved—the former being parochial, and the latter being required as a residence for the "farmer" or purchaser of the demesne.

The bells of the Church were six in number ; but soon gave place to bells of less value. The music of church-bells, especially when the metal of which they were made was valuable, told of superstition in the ears of the Reformers in Henry's court. Perhaps, like the lead and bells of some other Abbey-Churches, they were lost at dice to a

companion of his orgies : or, like the bells of Whitby, were engulfed beneath the tide on their way to London. But there is no trace of their existence upon the land ; nor does tradition say that when tempests roll the waves of the ocean around the ruins of the deserted Priory, its bells, like the bells of Bottreaux on the Cornish coast, or the bells of Inchcape, peal forth in tones of other days their warning chime, and join to the voices of the old choral wall, the sounds that woke the last echoes of the cloister.

The certificate returned upon the dissolution states the clear value of the annual possessions at £537. 10s. 11d. and amongst the items enumerated, we find, under the head of plate, gold 62 ounces, and silver 1827 ounces. The jewels are not mentioned. The gross total revenue of the Convent arising from all its lands and possessions, spiritual and temporal, as enumerated in those authentic and important documents the annual accounts of the ministers or bailiffs for the King, was £706. 10s. 8d., a sum equivalent to perhaps £7,000 of our present money.

As Tynemouth was one of the greater Monasteries, most of which had a larger number of monks than 20 at the dissolution, it is remarkable that the Convent of Tynemouth numbered, besides the prior, only 18 brethren.

Among the debts which were due to the Monastery, and accounted for to the crown, was a sum of £18. 9s. 2d. from the executors of Peter Duxforth, of London, fishmonger, for fish purchased by him from the prior of Tynemouth. It is to be hoped that the reverend father was a "fisher of men ;" he seems however, from this record and from other instances, to have maintained for his Convent a profitable fishery among the finny tenants of the deep waters also.

Of the literary treasures which were in the library of the Convent very few vestiges remain. The most remarkable are—the Codex, now in the British Museum, (MS. Cott.

Vitellius A. xx.) which prior Ralph de Dunham gave to his Monastery as already mentioned ; and the MS. upon vellum, in quarto, now in the manuscript room of the dean and chapter of Durham (A. iv. 6) in a hand-writing of the thirteenth century; which was given by brother Henry de Gorham to the Church of St. Oswin. Another is the MS. (134) in the library of Corp. Christi College, Oxford, attributed, in part, to John of Tynemouth, from which many curious particulars have been derived for the Life of St. Oswin; and another is the MS. (144) in the same collection, which was written probably in the fourteenth century at Tynemouth. But the oldest literary relique of the Convent is a Psalter, which was known as "the Book of St. Oswin the King," and which was nearly consumed by the fire at Sir Robert Cotton's house, but is now in the British Museum. The hand-writing is said to be as old as the life period of the holy King of Deira, and doubtless this interesting memorial of his piety was preserved at Tynemouth with reverential affection.

A chartulary, or rather portions of a chartulary, collected into a volume, are in the possession of His Grace the Duke of Northumberland.

It is impossible, within the limits of this volume, to set out the minute catalogue of territorial wealth which is contained in the accounts of the ministers or receivers for the King. From these accounts we find that possessions which had been conferred upon the monks of Tynemouth during a period beginning almost as early as the conquest, were still their own after a lapse of from four hundred to five hundred years ; few of their original possessions had been lost, and the rest had been augmented by other offerings of pious munificence.

But the ministers' accounts show not only the great possessions of the Monastery, but also the beneficial influence

of the monastic landlords on the tenants and the country. Under their care we see even desert wastes brought into husbandry, and an industrious population raised up to enjoy a fruitful land.

And the extent of the ever-ready charities of the Convent may be the best appreciated, when we turn to the misery which followed their termination and the cessation of the long-accustomed hospitality of the monks. The revenues of the Convent were now squandered by the King or bestowed on his favoured parasites ; and the great Monastery of Tynemouth ceased to be the nursery of education, the asylum of the afflicted, and one of the best supports in England of the holy Church of Christ.

Sir Thomas Hilton obtained from the crown a lease of the buildings and site of the late Monastery, and of its demesne lands and manorial privileges, together with the tithes of the several parochial benefices which were appropriate to the Monastery. This lease was granted in 1538, (30th Henry VIII.) at the annual rent to the crown of £163. 1s. 5d. ; and was made for the term of 21 years. The Castle, the herbage of the castle-dyke and fosse, and all timber trees on the lands demised, were reserved to the crown. Forest trees have long vanished from these lands.

Among the premises comprised in the lease, are "The Spital House," "The Spital Close," and lands in "The West Spital Dean"—names which commemorated the ancient hospital of St. Leonard which once stood on the road between Tynemouth and Chirton.

Before the expiration of this lease, and in 1551, Dudley earl of Warwick, afterwards created duke of Northumberland, obtained by purchase from the youthful successor of the sacrilegious Henry, a grant of the site, demesne lands, manorial rights, and tithes of the Monastery, to be holden by the earl and his heirs for ever *in capite*, by the service

of a knight's fee, at the yearly fee-farm or reserved rent of £15. 15s. 6d. The crown received in exchange lands in Oxfordshire and Worcestershire.

But the reversion in the property soon came again to the crown ; for in 1552, the grantee, then duke of Northumberland, exchanged the same with the crown, for lands in other counties. The manor of Newburn, and "the Grange of Bebside" are among the premises on this occasion conveyed by the duke.

A few words on the life of this ambitious and unscrupulous statesman, may not be unacceptable. He is said to have possessed a comely person, and a bold and aspiring mind. He was advanced to the title of viscount L' Isle in the 34th Henry VIII. ; and was in that year constituted lord admiral for life. He was one of the sixteen executors of that monarch's will. By reason of his descent, on the mother's side, from Margaret eldest daughter and co-heiress of Richard Beauchamp earl of Warwick, he was created earl of Warwick in the first year of the reign of Edward VI. Aiming at the control of the regal power, he led the Protector to adopt those alterations in the state and religion of England, and to commit those spoliations of the Church, which for a time so greatly enriched that nobleman, but which ere long brought upon him hatred and ruin.

In 1551, Dudley was constituted Earl Marshal, and created duke of Northumberland—"a title which he chose in imitation of Robert de Mowbray; but in nothing else," says Newcome, " did the resemblance hold, for Mowbray ended his life in piety and humiliation in St. Alban's Abbey, while the duke, through pride, ambition, and sudden elevation to great fortune, died upon the scaffold." For a time he excelled all nobles in authority and power. His contrivances for the purpose of securing to his son's wife, the unhappy lady Jane Grey, the succession to the crown, to

the exclusion of Edward's sisters, was supported by the council, because these nobles feared, that if the princess Mary became Queen, they would have to surrender their great possessions of Abbey-lands. And very shortly after Queen Mary did come to the crown, the powerful and ambitious duke himself underwent the death of a traitor. He was executed in August, 1553.

The possessions of the Monastery remained ungranted by the crown until the 5th year of the reign of Mary (1557) when they were demised to Thomas earl of Northumberland, for 21 years, from the feast of the Annunciation, 1560, (the expiration of the lease to Hilton,) at the yearly rent of £53. 3s. 4d. For this grant, he paid a fine of 100 marks.

The earldom of Northumberland had been dormant until Queen Mary revived it in favour of this nobleman, the son of the Sir Thomas Percy who was attainted in 29th Henry VIII. In the 12th Elizabeth, the earl, being attached to the antient religion, joined the memorable confederacy, and in August, 1572, was beheaded at York.

To Sir Henry Percy, his younger brother, the Queen, (Elizabeth) had granted the office of governor of the Castle, which had been constructed within the circuit of the Monastery ; and in the 12th year of her reign, Elizabeth granted to him and to his son Henry, for their life and the life of the survivor, the office of governor of the Castle, with a salary of 100 marks yearly, out of the rents of the demesne lands, and the office of seneschal of the manors, lands, and other possessions which had belonged to the Monastery and were then vested in the crown. And for the due exercise of his wardship and office, the site and circuit of the Monastery, and the several lands, tithes, and other premises, which had been leased to Sir Thomas Hilton, and by the same description, were granted to Sir Henry Percy and Henry his son, for life and the life of the survivor, and after his death

to Thomas, (son of Sir Henry who was born at Tynemouth in 1565,) yielding to the crown £165. 11s. 5d. annually.

By virtue of this grant, the site, the demesne lands and other premises remained in the noble family of Percy until 1632, when Henry, ninth earl of Northumberland, the survivor of the three grantees (who was born at Tynemouth in 1564) departed this life.

On the 16th May, 9th Charles I., the seven towns constituting Tynemouth-shire, with various tithes and husbandry-tenements were granted by the crown to William Scriven and William Eden in free socage at the yearly reserved rent of £126. 3s. 4d. The King's manor and lordship of Tynemouth, with the town of Tynemouth, mills, coal-mines, and manorial rights were, on the 8th December, in the 7th Charles I., granted to William Collins and Edward Fenn by a similar tenure, at the yearly rent of £45. 14s. 7d. These possessions were, on the 16th March, 1640, acquired by Algernon, earl of Northumberland, in fee, subject to the reserved rent already mentioned.

The father of this nobleman was Henry, the ninth earl of Northumberland, who on an accusation, which appears to have been false, that he favoured the plot discovered on the evening before the 5th November, 1605, was sentenced to pay a fine of £30,000, and suffered imprisonment, from thence to 1621. He died in 1632 on the anniversary of the fatal 5th of November. Two of his sons died in infancy, and the lady Lucy, his daughter, followed him on the same anniversary, 1660.

Algernon, his eldest surviving son, succeeded. He died in 1668, and was succeeded by his only son, Joceline, eleventh earl, who enjoyed his dignities for the brief space of two years; and as he left no issue male surviving, the honours which had been revived by Queen Mary, ceased. Lady Elizabeth Percy, his only surviving daughter and sole

heiress, succeeded, however, to the baronial dignities. Her first husband died without issue ; a gentleman to whom she was afterwards affianced was assassinated; but her ladyship married again, and the eldest surviving son of that marriage succeeded. On his death without heir male, (for his only son died on the 19th anniversary of his birthday,) Sir Hugh Smithson succeeded to the earldom, and was created duke of Northumberland in 1766.

The rest of the lands which had belonged to the Monastery were from time to time, chiefly in the reign of James I., granted to various purchasers, to be holden of the crown at fee-farm rents. Full particulars of these grants have been collected in the larger History of Tynemouth Priory, but although illustrative of Northumbrian topography, they are too long for our present sketch.

It may be mentioned, however, as matter of curiosity, that among the coal-mines demised, were those of Elswick : which were granted to Robert Errington and Timothy Draper, at the yearly rent of £30. The rents of cottages and tenements in Tynemouth were valued at £23.; those of 24 cottages in North Shields and the ferry over the Tyne there, at £7. 18s 8d. per annum ; four salt-pans in North Shields were valued at £10. 13s. 4d. per annum ; and the tolls on vessels entering the river there, at £3. 6s. 8d. yearly. These were granted to Collins and Fenn on the 8th December, 7th Charles I. But it is to the accounts of the ministers or receivers for the crown that we must look for minute information connected with the various lands that were formerly in possession of the Monastery. They are full of topographical information. The revenue arising from these possessions was returned, it will be remembered, on the dissolution of the Monastery, at the large sum of £706. 10s. 8d. yearly.

The rectory of Tynemouth has become vested in the duke

of Northumberland. On the grant of the rectory in the 30th Elizabeth, to lay purchasers, a fee-farm rent of 115*s.* was reserved, which has long been payable towards the maintenance of a merchant-venturers' hospital and alms' house at Bristol.

Thus dismembered, dispersed, and vested in strangers, are the once princely possessions of the Monastery of Tynemouth ! This was the Vine planted by the Lord, which when it had taken root, filled the land, and with whose shadow the hills were covered. But now the hedge of the vineyard is broken down; all who go by pluck off its grapes; and godless men have rooted up and devoured the Vine which God once made so strong for his own glory.



NOTICE OF THE FORTIFIED WORKS
KNOWN AS
THE CASTLE OF TYNEMOUTH.

ORIGINALLY erected for the purpose of affording a place of refuge ; afterwards made a residence of the warlike earls of Saxon-Northumberland ; and subsequently strengthened to give security to this remarkable and naturally-fortified position, the CASTLE, within the walls of which the Priory was sheltered, came in after-times to be maintained by the monks as a defence against their turbulent assailants. For, in the troubled times of which we speak, the sanctuary— holy as it was morally and legally accounted—required substantial defences to protect from lawless invaders the lives and property which religion had gathered within its fold.

It has been already suggested as very probable that when Britain was occupied by the Roman legions, a military station was maintained upon the lofty promontory which afterwards, when Rome had given Christianity as well as civilization to England, came to be the site of the far-famed Monastery of Tynemouth.

The Danes appear to have made Tynemouth a place of encampment on some of their expeditions to the English coast; and even at this remote period Tynemouth could boast considerable strength. The Saxon earls certainly maintained a Castle here in the eleventh century, which

was probably, like the most antient of the buildings that were erected in England after the departure of the Romans, a circular tower or keep not surrounded by mural defences.

When William I. found it necessary to enforce the allegiance of his conquered subjects, he gave the custody of English Castles to his Norman adherents. He accordingly conferred the government of Northumberland and this Castle of its Saxon earls, on Robert de Mowbray ; and his Castle of Tynemouth was the scene of a memorable incident in the eventful life of that great Norman earl.

It is not improbable that the conversion of the Castle into a fortress dates from this period. But arms so far yielded to the gown, that the Castle is not mentioned as such in any of the charters granted to the Monastery by the Anglo-Norman Kings. And as there is not any trace that a fortress was maintained by the civil power, or for the use of the Sovereign in the ages during which the Monastery flourished—it may be concluded that the grant from the crown to the monks, of all the possessions at Tynemouth which had belonged to the great Norman earl their founder, vested in the prior and convent the site and fortifications of the Castle.

To the monks, peacefully-disposed men as they were, the fortress was nevertheless essential; and the preservation of their muniments and worldly possessions against the incursions of the Scots, which were so frequent and destructive, demanded the maintenance of its mural defences. They were, moreover, of no small importance to the security of the neighbouring country, and even to the Sovereign on his occasional visits to the north of England.

It is not, however, until the early part of the fourteenth century, that mention occurs of the Castle of Tynemouth. Within its walls were probably lodged the eighty armed

men whom prior Richard de Tewin maintained for the protection of his Monastery in the early part of that century.

On the invasion of England by the Scots in 1346, Ralph Neville, keeper of the Marches, intended to send all the Scots who should be captured to the Castle at Tyneimouth, meaning, in reality, says the jealous chronicler, to eat up the prior, and live upon the Church. But abbat Thomas de la Mere hastened to the King, who had arrived at Langley on his return from France, and prayed that he would not permit any prisoners of war to be lodged in the Castle. Probably the prudent abbat feared that the prior might be controlled by the powerful lord of the Northern Marches, to the prejudice of his Convent.

So early as the fourteenth century, a series of mural defences and subterranean places of strength, existed at Tyne-mouth—of which some considerable portions yet remain. The grant by King Richard II. of which mention has been already made, describes the Priory as a place fortified and walled to resist the malice of the enemies of the realm; and in the same reign, the monks, when suppliants for the appropriation of Hautwysil, represented to the Monarch that their Priory had been constructed in the manner of a Castle, for the safety and security of the country and of the people of those parts. But with the exception that a notice of the Castle occurs in the time of abbat Whethamstede, and again in 1460 (in which year the tower of Whitley and the tower on Coquet Isle are also mentioned as belonging to the prior of Tynemouth,) mention of the Castle is not made between this time and the reign of Henry VIII. after the suppression; when it is stated that the defences had been strengthened by the crown and that a Castle had been constructed.

In the 30th Henry VIII. when the lease was granted by

the crown to Sir Thomas Hilton, the Castle, its dyke and fosse, were reserved to the crown, together with the adjacent bulwarks or fortifications.

In *Gray's Chorographia*, the fortress is spoken of as "an antient strong Castle, formerly the seat of the prior of Tynemouth," converted by the King into a Castle as a defence for the river and country.

In 1543, commission was granted to Sir Richard Lee and two Italians "expert in the art of fortification," to view the state of Tynemouth. In 1550, it is mentioned as one of the King's Castles and fortresses within the Middle Marches.

The government of the Castle was at that time confided to a captain. That office appears to have been held by Sir Thomas Hilton; and on the knight's death, Sir Henry Percy was, in the summer of 1558, appointed "to take the charge of Tynemouth, being a place necessary to be well guarded and seen to."

Elizabeth, on the 13th of December, in the third year of her reign (1560) granted to the same Sir Henry the office of governor of the Castle. The grant was renewed on the 5th of May, 1570, in favour of Sir Henry and of his sons, Henry and Thomas, for life, as already mentioned. He was the younger brother of Thomas, earl of Northumberland, and afterwards eighth earl; and solicited the appointment of governor, on receiving which, he fixed his residence at Tynemouth, where he is found in 1564 and 1568.

In this time of distrust and apprehension, when Elizabeth felt her isolated and doubtful power endangered by the better right and powerful allies of the gentle Queen of Scots, Sir Henry Percy fell under suspicion of treason; and Sir John Forster, whose fidelity was probably thought to be secured by the ownership of the Abbey-lands of Hexham, was dispatched in October, 1571, to search the Castle of

Tynemouth, and apprehend the noble Castellan. The earl being committed to the grim fortress of the Tower of London, Forster and Sir John Delaval went to Tynemouth, to see in what state it was kept.

He was still a prisoner in 1572. He was afterwards released ; but upon a fresh suspicion that he was a participant in the plots of Paget and Throgmorton in favor of Mary Queen of Scots, the unfortunate nobleman was again committed to the Tower, where, after a long confinement, he was found dead on his couch, on the 21st of June, 1585.

The council of Queen Elizabeth, probably knowing very well by what means and at whose desire, the earl's life was terminated, were anxious to combat the public rumours of foul play in his death ; and lord Francis Russell wrote to Sir Francis Walsingham from Tynemouth, on the 26th of that month, intimating that it would be difficult to make the people in the north-country believe that the earl's death was attributable to natural causes.

The grant above mentioned is a long and curious document. It expressly recites that the Castle was constructed by King Henry VIII. in the place of the late Monastery of Tynemouth ; together with forts and ramparts for the more secure defence and preservation of such castle, and of the port of the river of Tyne. The annuity or annual fee of 100 marks was thereby granted for performance of the office, with 12 pence per day (or £18. 5s. yearly) for the master gunner ; and sixpence per day for each of eight other gunners to serve the Castle ; with £6. 13s. 4d. per annum for each of the eleven ordinary servants or waiting men of the governor : to be paid by the crown-receiver, at the town of Newcastle, out of the revenues of the demesne lands of Tynemouth. These allowances amounted in all to £264. 11s. 8d. yearly.

To a person unacquainted with the antient value of mo-

ney, these sums may appear scanty ; but at the time when they were fixed, wheat was sold at 8s. per quarter, most of the elegancies and expenses of our present fashions were unknown ; and the same amount of revenue would go perhaps nearly ten times as far as at present.

During the period of Sir Henry Percy's government of the Castle, it seems to have been used as a state-prison ; and he there received the earl Bothwell into his custody, on the 24th January, 1563-4. In Queen Elizabeth's reign, Tynemouth, according to the testimony of the great Camden, " gloried in a noble and strong Castle."

In the reign of James I. we find a curious document illustrative of the then condition of the Castle. It is an account rendered by Sir Wm. Selby in 1614, of moneys of the crown disbursed by him in mounting and repairing ordnance there, and improving the munitions of the fortress. In mounting " great ordnance upon new carriages," half a ton of English iron was used, which alone cost the high price of £6. 10s., and was brought from London. The smith's work was executed on the spot.

It would seem that the small arms and munitions were likewise in a very neglected and unserviceable state ; for there are charges for repairing forty rusty and decayed muskets brought from Newcastle, and arms for pikemen which had been rusting in the storehouse there.

It further appears that " the great wind of 1609 " had damaged " the buildings of the Castle," the aggregate length of which was 300 yards ; and there are charges for new slating and roofing these buildings in various places. There is an item for repairing " the lead, wherewith the hall, dining chamber, gallery, and divers towers are covered;" another for repairing the battlement about the west mount, 30 yards in length. The water for the use of the Castle was

brought from a spring nearly two miles distant ; and the conduit-pipes of lead were maintained at the cost of £4. per annum. The sum total of the allowances and payments is £165. 8s.

King Charles I. rested at Tynemouth Castle on the 5th June, 1633, when on his way to visit his native country, accompanied by a gallant train of English noblemen. Within ten years from that time, the Castle saw far different scenes. In June, 1642, it was put into defensive condition by the earl of Newcastle, then governor of the New Castle upon Tyne, who furnished 300 soldiers with arms, and the garrison with six pieces of ordnance. On this occasion, trenches were formed, and a fort was erected at the mouth of the haven, to command the river.

After the disastrous battle of Marston-moor, the Castle was besieged by the parliamentary forces. The Scotish rebels, in June 1644, instructed the earl of Kallender to "reduce and secure the Castles of Newcastle and Tynemouth;" and on the 27th Oct. in that year, the Castle surrendered to General Leven and the Scots' army ; when 38 pieces of ordnance and a great store of arms and ammunition fell into the hands of the King's enemies.

On the 3rd of Feb. 1646, a garrison of the Scotish army was in occupation of the Castle. During these incidents of the ever-to-be-abhorred rebellion, some of the soldiers were quartered within the Church—a strange vicissitude—that hallowed walls originally erected (in the elegant language of Sir Walter Scott,) to enshrine the peaceful teachers and magnificent rites of the Catholic religion, should be in a subsequent generation perverted by a usurper and a fanatic, to be a receptacle for the sanguinary agents of civil strife.

In 1648, Sir Arthur Haslerigg, who was governor of Newcastle, and a creature of the parliament, occurs as governor of the Castle of Tynemouth. Col. Lilburne, his

deputy, declared, however, for the King; whereupon Haslerigg's forces on the 11th August, 1648, took the Castle by storm, and put the garrison to the sword. The deputy-governor was decapitated on this occasion, and his head was barbarously exalted on a pole ; but it does not appear whether he was slain in combat, or was the victim of a rebel's lawless vengeance.

In 1660, Haslerigg surrendered his government to general Monk. In Sept. 1662, and again in 1665, col. Edward Villiers occurs as governor ; and was directed to repair the fortress, on account of the war with Holland, and for defence of the port of Tyne. For this purpose, and in the erection of a governor's residence, and the enlargement of barrack accommodations, a great portion of the venerable Priory Church was demolished, to supply stone for the buildings, and the lead was stripped from the roof. The corporation of Newcastle voted £200. towards the expense of these repairs, being thereunto invited by the King.

William Cavendish, earl of Ogle and duke of Newcastle, succeeded soon after the Restoration. This nobleman had fortified Tynemouth for Charles I. in the earlier troubles of the great rebellion ; and, after suffering exile and sequestration of his estates during the usurpation called the Commonwealth, was restored to his ancestral possessions and advanced to ducal honours, on the restoration of the King. He was succeeded in the office of governor by Henry Villiers ; to whom Algernon Seymour, earl of Hertford, succeeded under Queen Anne ; and upon every vacancy since that time, the crown has appointed a military officer to the sinecure office of governor of Tynemouth Castle.

Shortly after the accession of George I. the cost of the garrison was £573. 15s. per annum.

In the latter half of the eighteenth century, the Castle was suffered to decay ; but about 1783, the batteries were

repaired, and it was made an effective dépôt for military stores. About this period, the tall unsightly building in which the officers and the garrison are quartered, was built upon the old gate-tower of the Castle.

This tower or double-gateway previously exhibited some of the features usual in military architecture ; it had three gates, the second of which was defended by a port-cullis, and it was fortified with a ditch, over which there was a drawbridge defended by a mole on either side. But nearly all the old military features except the archway, have been obliterated by the modernising process; and perhaps a more ugly and inconvenient building than the present barracks was never constructed. Its features too, are more repulsive from their incongruous vicinity to the noble and venerable relics of mediæval art which are approached beneath this lofty and obtrusive but sordid and unsightly pile.

Neglect, and the encroachments of the sea, have destroyed considerable parts of the more antient fortifications of Tynemouth. There are but faint traces that a rampart with ports formerly existed on the peninsula which is now occupied by the building called the Spanish Battery. It was probably similar to the antient rampart with ports which still exists on the north side of Prior's Haven. This rampart is a curious relic of the military defensive works of the latter part of the fourteenth century, but its

“ time-enfeebled wall
Dreads the rough wave and totters to its fall.”

In closing our brief notice of this remarkable fortress, a few words are due to the subterranean chambers which have been ascertained to exist, and the mysterious passages which some people believe to exist, beneath the circuit of the Castle walls. With almost every old monastic Church, tradition associates the existence of a subterranean passage.

But it is not suggested that an enchanted hall and dormitory like those of which we read in eastern romance is led to by the subterranean passages at Tynemouth ; or that " caverns measureless to man" could be there explored by the courageous adventurer.

During the civil wars and in 1656, a pretended plot for surrendering the Castle to the exiled Monarch (Charles II.) is sought to be countenanced by testimony that provisions and ammunition were to be brought to the Castle through subterranean passages extending to some (unnamed) coal-pits two miles from Tynemouth. Again, a subterranean passage entered from that part of the cliff which overlooks Percy Bay, and commonly called " the Jingler's Hole" was explored not many years ago, and found to lead to arched apartments excavated in the rock. According to a description written at the time, a circular opening like a well was found, near the entrance, of the depth of 12 feet ; at the bottom of which there was a square apartment, from which a low and narrow passage gave access to a similar apartment, beyond which it does not appear that the explorers ventured.

There is something in this description which recalls to mind the antient Saxon crypts, of which such remarkable specimens exist beneath the Abbey-Churches of Ripon and Hexham. But that subterranean ways led from the chambers of the Convent and from the Castle, to the face of the cliff on the other (the southern) side of the Priory, and gave secret access to the river and to the haven, there cannot be a reasonable doubt ; and very interesting discoveries would probably reward systematic and judicious excavations.

Many stone coffins—the last cells of the monks of Tynemouth—have been found on digging around the Priory Church.

THE PRESENT PAROCHIAL CHURCH AND CHAPELS OF EASE OF TYNEMOUTH.

It has been already stated, that for more than a century after the dissolution of the Monastery, the CONVENTUAL CHURCH continued to be the Church of the parishioners of Tynemouth. Within its antient portal they were brought to receive the holy rite of baptism ; before its altar were solemnized the nuptial rites, and under the shadow of its walls the mortal remains of those whose pilgrimage was done, were peacefully laid to await the morning of the resurrection.

But the removal of the conventional edifices was going on with barbarous and wanton industry. Houses were constructed with the materials of the Priory Church itself, which long yielded a supply of stone in convenient form to be appropriated to the construction of walls and fences, as well as dwellings. Early in the seventeenth century, the sacred edifice was in decay ; and in 1659 part of the roof fell in, and the falling materials are recorded to have killed several soldiers who, in desecration of its sanctity, were quartered within the Church. For

“An Abbey once, a regal fortress now,
Encircled by insulting, rebel powers,—”

the old conventional circuit and the very Church itself had come to be occupied as a garrison by the rebels of the parliamentary faction.

Accordingly, in 1659 the bishop of Durham, upon a representation of the dangerous condition of the Church theretofore used for divine service for the parish, granted license for the abandonment of the larger Church, and for the use of the portion westward of the screen and of the Early-English edifice, for the performance of divine service. Windows were thereupon walled up ; and loose sculptured stones, the *débris* of other parts of the ruin, were used in the repairs or work of adaptation.

But a Church situated within a garrison occupied by military force was found extremely inconvenient, even to the then limited population of the parish ; and the parishioners were occasionally excluded from it altogether; and so a new Church, upon the site of the present nondescript structure, which stands at the junction of the Morpeth road with that leading from Tynemouth to Newcastle, on the northern side of the growing town of North Shields, was commenced in 1659 and consecrated in 1668. It was cruciform.

From this time the antient Church ceased to be used for divine service ; but the rite of baptism was occasionally administered in its precinct even within the last hundred years, where the parents desired to "stand upon the antient ways;" and interments have continued to be made within its burial-ground even down to the present time.

For the due celebration of the rite of the Church at the burial of the dead, the parish endeavoured, some years ago, to procure the re-dedication of the beautiful "Lady-Chapel." But the Ordnance authorities, having usurped possession of the structure for a powder-magazine, declined to allow their munitions of war to give place to the ministers of peace. Nor was this all. A more vexatious invasion of the rights of the parish was made by certain governors of the Castle, who illegally assumed to sell to individuals, for family interments, portions of the consecrated ground ; ex-

acted "acknowledgments" for permitting headstones and tomb-stones to be erected ; and at length grew so bold as to deny sepulture even to parishioners without payment of fees to the governor. Nothing could be more tyrannical, vexatious, and illegal than such a claim as this, and it led to a correspondence, which lasted until 1833, between the parochial officers on the one part, and the Ordnance and Home departments on the other ; in the course of which, successive secretaries of state recognized the unqualified right claimed by the parish. But such were the obstinate avarice of the governor, the evasions and the coyness of the ordnance authorities, that the parishioners were not able, until the last-mentioned year, to obtain such a mandate as induced the governor to desist from his illegal exactions.

This, however, was only a partial restoration of parochial rights; and the arrangements consequent on the military occupation of the site of the Monastery, which should be looked at with the utmost jealousy, tend in no small degree, to lessen the solemn character of this antient, consecrated ground.

The NEW PARISH CHURCH already mentioned, which is called CHRIST'S CHURCH, was constructed of brick, and, agreeably to modern barbarism, its style has been as far as possible removed from the ecclesiastical, and in its shape there is not one of the distinctive features of a Church. A stone tower was added at a subsequent period, in which six bells were placed by private gift, late in the last century.—The structure was enlarged at various periods ; and near the close of the last century was almost rebuilt of stone ; but in no better taste. The building may hold in all about 2000 persons. Around it is a very extensive burial-ground; besides which a Cemetery was formed in 1834, on the north-west side of the town.

But while the town of North Shields was rapidly extend-

ing its dimensions, the village of Tynemouth became populous also ; and church-accommodation was wanted there by residents as well as visitors. Mr. Dobson, of Newcastle—the eminent architect, with the enthusiasm of an ecclesiastical antiquary, proposed the re-erection of the Conventual Church in its original form,—a plan the adoption of which would have conferred immortal honour upon the district; and have formed a noble memorial of the piety, taste, and munificence of the lord of the manor and the neighbouring owners of property. But this desirable plan was not then adopted ; and to meet the wants of the township of Tynemouth, a small Church was lately built on the north of the village, and called the CHURCH OF THE HOLY SAVIOUR. It is erected in a situation which deserves a better specimen of church-architecture. As usual, it has been found difficult to raise funds sufficient to defray the cost of even this plain and cheap edifice; but the present duke of Northumberland has contributed generously towards liquidation of the debt incurred.

Another Church, which is dedicated in honour of the HOLY TRINITY, was erected about twelve years ago, in an opposite direction, viz. on the western side of the town of North Shields. The cost of its erection was about £3,700. It was built partly by aid from the church commissioners, and the late duke of Northumberland presented the site. The design of this Church is supposed to be intended as an improvement upon the models of church-architecture in the middle ages—at all events it is, happily, unique.

The visitor to Tynemouth will not be repaid for the trouble of directing his footsteps to any of these Churches, if he goes thither merely for the purpose of viewing them. They are the only edifices in these populous townships which are set apart for the performance of divine service according to the rites and ceremonies of the Church of

England ; and in the aggregate they can hardly afford church-accommodation for one eighth of the population. The adoption of Mr. Dobson's plan is therefore not less needed on the ground of public accommodation, than it is desirable in point of taste and devotional feeling that men should reverently renew a fitting temple to the King of Endless Time in the place which was hallowed to His worship for a thousand years.

It now remains to subjoin a brief account of such other buildings and remarkable places in the neighbourhood of the Priory, as are deserving of the Visitor's attention.



THE TOWN OF TYNEMOUTH

Is no longer a village inhabited by tenants in husbandry, by workers in various handicraft trades, and by humble villagers, clustering under the defence of the Prior's Castle, and obtaining a livelihood in dependence upon the great ecclesiastical fraternity who were once its lords.

The prior, however faithfully and humbly he may have followed the rule of holy Benedict, was to the dwellers on his demesne not only an ecclesiastical father, a feudal superior, and dispenser of justice ; but was the head of an establishment which, however spiritually-minded the monks may have been, gave employment to vast numbers of people, and maintained a considerable body of functionaries, serving men and dependents—the satellites of the monastic fraternity.

Many towns of England, which have long been opulent and important, owe their rise to monastic communities ; to the trade which they fostered, the establishments which they maintained, and the resort to them of travellers and merchants. In the halls of his Convent, the prior's courts were periodically held ; in his guest-house he entertained great numbers of persons who were often of the highest rank, and were attended by a considerable retinue. To the exchequer and the granaries of his Convent no small portion of the produce of a vast district was brought ; and

from thence it was dispensed in hospitality to princes, ecclesiastics, and noblemen—in architectural and other works which gave employment to numerous artizans—in the purchase of merchandize and manufactures that were brought thither from distant localities—and in daily charity to the poor, who found succour at the Convent-gates.

So early as the reign of Edward I. a town or vill had thus sprung up at Tynemouth ; and upon its green stood a cross, round which the tenants of its thatched cottages were wont to assemble. From the steps of that cross, in days when newspapers were unknown, the art of printing undiscovered, and few if any persons except those of the religious orders could read—the death of the Sovereign, the accession of a new monarch, the triumph of the English arms, the acts of parliament, and other matters affecting the King's lieges—were announced to the listening rustics and tenants of Tynemouth-shire, or at least of the village and its neighbourhood.

The prior, as the reader will recollect, sought to raise Tynemouth to the importance of a market town, and for a brief period he held fair and market there; and on his neighbouring quays claimed the privilege of free port in the Tyne. Greatly would the gay and fashionable visitors to Tynemouth in the present day be astonished, could they behold the motley groups who were brought together on these occasions, the costume of the itinerant traders who resorted there, and the articles of commerce which found buyers.

We cannot doubt that, as long as the Priory existed, the vill of Tynemouth flourished, though its then humble dwellers dreamed not of parliamentary representation, nor of municipal privileges. But from the time when the great monastic establishment was suppressed, the village of Tynemouth, and even the prior's adjacent town of North Shields,

fell into obscurity ; and none could have supposed, even so lately as the close of the seventeenth century, that its deserted hostgeries and hearths would be succeeded by well-built houses, and become the site of a populous town, annually the resort of hundreds who come to seek health and enjoy marine recreation, or to visit the interesting and venerable ruins of the once-magnificent Priory Church.

The parish of Tynemouth comprises the whole of the populous town and suburbs of North Shields, from which it is not far distant. Tynemouth was constituted a borough by the act 2 William IV. c. 45, and returns one member to parliament ; and at the present time a large number of the inhabitants seek the grant of municipal dignity to this borough, and the enfranchisement of the shipping which floats in its harbour from the jurisdiction and the demands of the corporation of Newcastle.

The railway from that antient town has now been extended to Tynemouth, which is thus brought within thirty minutes' journey from that great and populous mart of commercial industry and enterprize.

The principal object of interest after the ruins of the Priory and the Castle, is the Lighthouse—a lofty structure on the north side of the ground which was formerly the Priory garden. This important building was first erected by Colonel Villiers, governor of the Castle, late in the seventeenth century ; in 1775 his smaller structure gave place to the present enlarged and substantial lighthouse.

The fixed light formerly exhibited at Tynemouth was superseded, some years ago, by a light which revolves upon the ingenious principle invented by the late Mr. Adam Walker, who was well known as the philosopher. It consists of an upright shaft which, by a curious arrangement of machinery moved by a kind of clock-work, revolves upon its axis in a given time, thus presenting the light periodically, and

causing its brilliance to alternate with intervals of darkness. Twenty-one parabolic reflectors made of copper, plated, in the focus of each of which an argand burner is fixed, are arranged on three frames, seven of these reflectors being placed in a pyramidal form on each frame. The cones of light thus produced are of remarkable brilliancy, and from that quality and the great height of the lantern, which is upwards of 160 feet from the beach, the light is visible at an extraordinary distance ; while its appearance at regular intervals (which are more distinctly marked at sea than to a spectator on the land,) enables the mariner to identify the light observed.

This important lighthouse, which in its construction resembles a tower, so strong is its fabric and so commodious are its arrangements, was acquired some years ago by the corporation of the Trinity House in London, and is found amazingly productive.

The first light that was ever exhibited in Great Britain on Mr. Walker's plan, was erected by him about 1791 in a lighthouse under the control of that corporation, situate on St. Mary's Isle, one of the rocky and dangerous Scilly group, off "the Land's End ;" *apropos* of which lighthouse it may be mentioned, that within its walls the present obliging and intelligent keeper of the lighthouse at Tynemouth was born.

The reflection of the rays from an arrangement of polished surfaces formed in the figure of the parabolic curve, and the application of the rotatory principle to lights on the sea-coast, were found to be improvements so great that the revolving light soon came to be adopted on other stations without number ; but enormous as is the revenue produced by the light-dues in respect of the stations where the revolving light has been adopted, and great as is its value to the royal navy and to the mercantile marine, it is worthy to be

repeated here that neither the inventor in his life-time received, nor have any of his descendants received, the smallest reward for the completion and dedication to the public of this most important and distinctive light.

As a bathing-place, Tynemouth possesses many advantages. The Haven, in which neat and commodious baths have been established, has a sheltered and pleasant beach, around which the cliffs rise in the form of an amphitheatre, the area thus formed being perhaps 200 yards in width. Numerous covered boats duly manned and bathing-machines duly womaned, await the visitors who prefer to plunge and sport in the invigorating tide which rolls from the wide ocean into this sheltered little bay ; while within the quadrangle of the Bath-house, every comfort is afforded to those who desire inclosed cold baths, shower-baths, or warm baths—a luxury from which the good monks of Tynemouth would doubtless have recoiled. All these baths are supplied from the fresh salt sea, which is raised to the Bath-house by a steam-engine. Invalids may descend to the Bath-house or the beach in a carriage. The charges for bathing are remarkably moderate, and the managers civil, attentive, and obliging.

On the promontory between this Haven (which is called Prior's Haven) and the mouth of the Tyne, is a small battery called the Spanish Battery, which has succeeded to one that was formed there in the reign of Queen Elizabeth. In it several guns can be mounted, and within the works there is a gunner's residence.

An antient sea-wall or rampart extended westward from this point along a part of the cliffs which stretch towards the town of North Shields, and are lofty throughout their range. This rampart gave strength to the defences of the Priory and Castle towards the river, and aided to insulate and defend its buildings from the approach of foes.

Upon a level spot, on the surface of these cliffs, and adjacent to the point of land on which the Spanish Battery stands, a fine statue of Admiral Lord Collingwood—one of the most distinguished Worthies of Northumberland—has been very recently erected. It is unfortunately mounted upon a mean pedestal rising from a platform, which platform and pedestal are very unworthy of their commanding situation, and of those feelings towards the memory of this naval hero which are honourable to his native county. The locality is such that to give this memorial grandeur of effect, a much larger mass, and a design very different from that of an exaggerated desk paper-weight, were required.

Between the Collingwood Memorial, and the chief street of Tynemouth, the old fish-ponds of the Convent, and trenches of the fortress extend.

The advantages of Tynemouth as a marine residence having been made cheaply and speedily accessible from all parts of the country, by the extension of a branch of the York, Newcastle, and Berwick Railway, to the very town of Tynemouth, it is not surprising that it should be a favourite place of resort for families residing in the neighbourhood ; and even for visitors of distinction from places remote. Near the entrance of the town, some excellent houses have been newly built; but the fine situation of Tynemouth, its advantages as a bathing-place, and the convenience with which provisions are obtained, not to mention the peculiar interest given to the spot by the ruins of the time-honoured Priory, and the historical associations which cluster around them—seem to deserve more spirited and extensive provision for the improvement of the town.

A fine terrace might be advantageously raised on the sea-cliff northward of the town ; smooth walks might be provided ; and a library, reading-room, and bazaar, with some of the amusements usual in those establishments at

other watering-places, would not fail to be most acceptable and attractive, and to relieve the monotony, which in dull weather especially, is felt at Tynemouth.

We should not omit to mention the fine sands that stretch between Tynemouth and Cullercotes—a fishing village, but much-frequented bathing-place, about a mile to the north of Tynemouth,—and also between Cullercotes and the head-land north of Whitley, and stretching towards Hartley. This sandy beach is broad, firm, and highly picturesque, more especially in the neighbourhood of Whitley : where, though the cliffs have not majestic height, the sandstone is worn by the waves into forms of pleasing wildness.

In this vicinity, we may observe a well-known proof of the antient convulsions of the globe, in the “main,” or “great,” or “ninety-fathom dyke,” which from this place traverses the coal-strata in a nearly vertical position in the general direction of north-north-east and south-south-west, passing probably into the formation underlying the coal-measures.

And in this vicinity, there are other phenomena not uninteresting to the geologist. The lower beds of the newer magnesian, or conglomerate limestone here, contain bivalves and entrochi, and alternate with shale, or slate-clay, on which substance one part of the bed rests ; another rests upon one of the sandstones of the coal series. The limestone which here overlies both the coal strata and the ninety-fathom dyke, is in this place at the northern extremity of its western boundary. It is remarkable that although the dyke has traversed the coal, the limestone is not affected by it.

In the rocks northward of Tynemouth, there is a fine mineral (chalybeate) spring, which deservedly possesses great repute, and perhaps in antient days had the reputation of sanctity. The road to this spring is on a gentle incline, and the sands below may likewise be reached with-





From mouth of Lushouse Bay of Barrack.

out fatigue, and if the road were improved, by vehicles also.

The fine spacious beach or long sand between Tynemouth and Cullercotes is commanded by a battery for two guns, which was formed during the alarm of invasion by the French.

Below this battery the beach invites persons to bathe ; but there is a dangerous sweep of the sea during ebb-tide.

On the beach, a short distance from Tynemouth, and between the sheltered haven called Percy Bay and the next projecting cliffs to the north on the ridge of which the battery is formed, the rocks are bold and exceedingly varied. From this beach, looking southward, the broad ocean stretching far beyond the range of vision, diversified in the distance by the many vessels upon its ever-heaving surface ; its long-swept waves rolling in, crested with sparkling foam, curling and breaking with a wild though monotonous sound upon the wide rocky shore ; the bold precipitous cliff on which the Monastery and Castle stood ; the dignified and touching ruins of the Church ; the ramparts of the garrison ; and the lofty light-house on the edge of the promontory—all combine to form a picturesque and most interesting scene soothing and suggestive—as well when the waves are tranquil, and nature, gilded by the mighty orb of day, “in yellow lustre” shines—as when all is reposing in more romantic beauty in the silvery lunar beams. But when the profound and terrible expanse of ocean is agitated and blackened by the sweeping storm, and the sea-spray is carried over the lofty cliffs at whose base the impetuous breakers roar, the scene is full of impressive grandeur.

Having mentioned CULLERCOTES, it may be as well to add in this page the few words necessary to be said about that very unpretending village ; popular as a quiet marine

retreat in the height of the bathing season; and respectable as the place from which a considerable portion of the fish consumed in Newcastle, North Shields, and neighbouring places, is daily brought on the shoulders of a hardy race of fisher's wives, who, if they have not the amusing characteristics pourtrayed in a Maggie Mucklebackit, are, generally an industrious, enduring, and deserving class of peasantry.

A pier or breakwater for the protection of "the lives of men" has now been set on foot in good earnest, and most needful is such a work. The duke of Northumberland and several noblemen and gentlemen have contributed liberally towards its completion, and the plan has strong claims on public generosity.

More than a hundred boats are actively employed in the business of fishing at Cullercotes, the principal part of which little fleet may often be seen riding in the bay on an afternoon, while the brave and hard-working crews are preparing to put to sea ; and it is an interesting sight when they are borne out of their haven after sunset, and the lights are seen like fire-flies moving over the surface of the deep.

There are traces of an antient pier at Cullercotes, and it seems to have been a place of some little importance for the embarkation of coals wrought in the neighbouring mine, so long ago as the reign of Queen Elizabeth. Probably the monks at a much earlier time constructed this pier and jetty for their vessels.

A terrace of neat and small houses was recently built at Cullercotes for the accommodation of visitors.

The inhabitants of this place seem to be abandoned by the Church of England. There is not any Chapel of Ease in the locality ; and a Meeting House described to be used by three different sects, whose tenets differ, though necessity sends them to a Meeting House in common, is the

only sign of provision for the religious instruction of some hundreds of persons, whose calling should place them under the immediate care of St. Nicholas and of the mighty St. Peter.

It is now time to turn to an opposite and more populous part of the parish of Tynemouth,

THE TOWN OF NORTH SHIELDS.

WITHIN the last half century, this busy, populous, and thriving port and market-town, has advanced rapidly to its present importance and extent.

Before the times of the Anglo-Norman Kings and even in the reign of Henry III., the territory which is now so thickly covered by dwellings and inhabited by upwards of thirty thousand people engaged in the busy pursuits of commerce and manufacture, was a desert place, through whose primeval wildness the foot of man seldom strayed. The earliest notice of North Shields as an inhabited place, is in the proceedings which occurred during the reign of Edward I., in consequence of the trade which the prior of Tynemouth was encouraging in this part of his territory, and of the claim of the burgesses of Newcastle to the exclusive trade of the Tyne.

The fishing vessels of the Convent, which were large and very numerous, and English and foreign ships, whose names and appearance would now create great astonishment in the crowded harbour of North Shields, then floated beside the prior's quays ; but the name of a town could not be given to the scattered sheles or dwellings which then occupied the site of North Shields—

“Along whose banks some lowly cotes were spread ;
The finny tribe their humble tenants fed.”

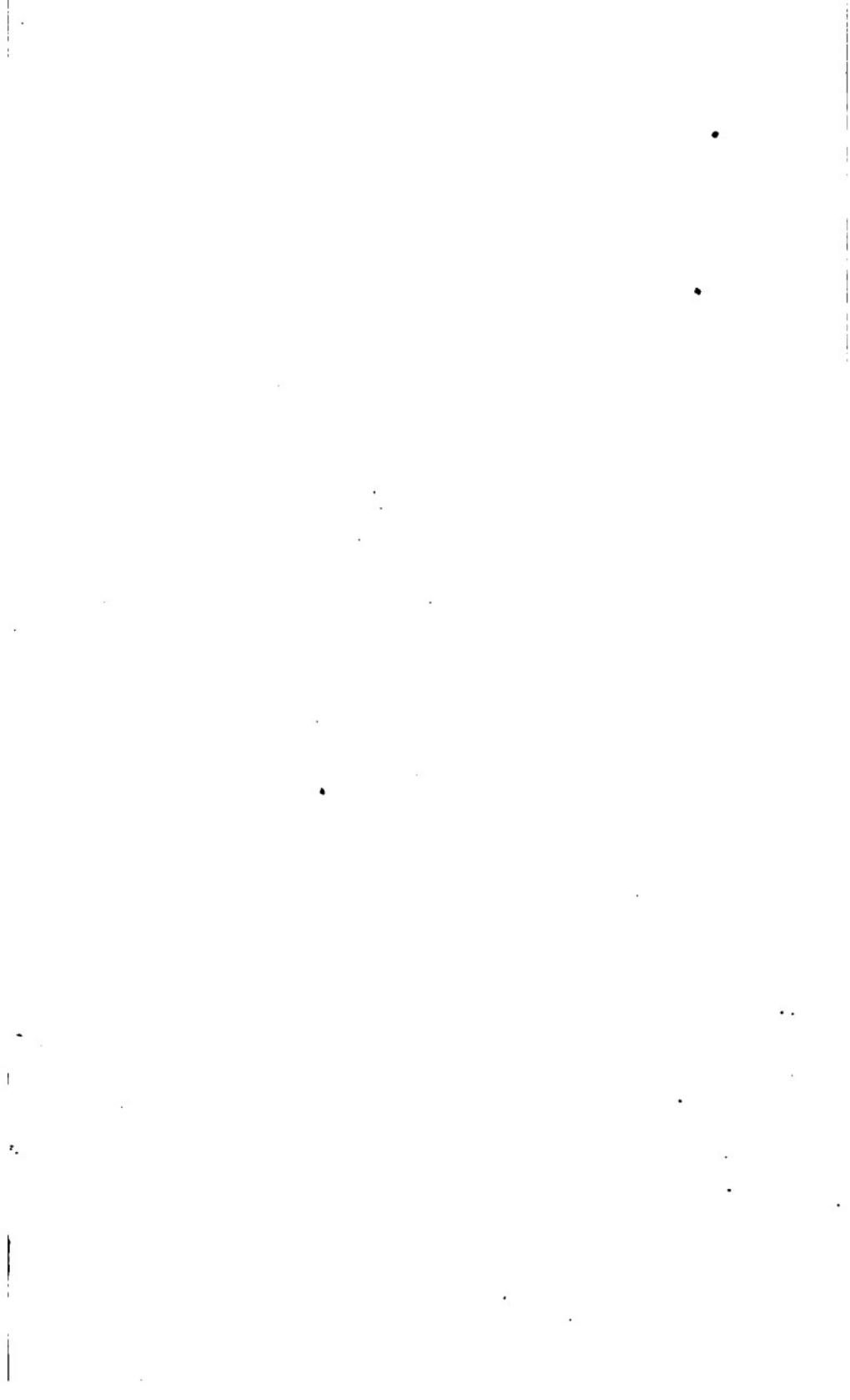
But the houses, and the market, and the trade, which the prior had raised and fostered here, were suppressed, as the

reader will recollect ; and although at a period nearly a century and a half later, namely in 1447, it appears that within the preceding sixty years the prior of Tynemouth had returned to the charge—had reclaimed land from between high and low-water mark—had erected 200 houses—taverns in which wine and beer were sold—houses in which animals were slaughtered—in which fish was cured, bread baked, and malt brewed for the benefit of the neighbouring territory and the great gain of the Convent ; all these marks of rising prosperity were swept away when the great monastic establishment at Tynemouth was no more.

So North Shields relapsed into, and, from the dissolution to the middle of the seventeenth century remained in, its former obscurity. Cromwell is said by Gardiner in his curious book called “England’s Grievance,” to have endeavoured to remove the restrictions which prevented it from assuming that station as a commercial town to which, from its situation, it was entitled; and to have proposed an act of parliament for the erection of quays and the holding of a market twice a-week “for the relief of the country, the garrison of Tynemouth Castle, the great confluence of people and fleets of ships.” These measures, however, were not carried into effect ; and some time elapsed before the traders and brewers and bakers of North Shields could exercise their callings without molestation from the jealous burgesses of Newcastle, who aimed at the monopoly of merchandize, food, and trade upon the Tyne.

But North Shields, ere long, relapsed into insignificance, for vessels could not land or embark their cargoes upon its quays ; vexatious restrictions forbade its inhabitants to derive benefit from the shipping which floated in the fine natural harbour of the Tyne, and no circumstances existed there to develop the energies of manufacturing industry.

The coals which were raised close to the river, in a place



Shields' Harbor?



near to which the Wooden Bridge now connects two portions of the town, could not be shipped at Shields ; its trade languished, and even within the last hundred years the place was poor and thinly inhabited. Cattle were depastured in localities which are now overspread by houses ; fishermen dried their nets upon the banks from which the huts of the antient race of fishermen had vanished, but which now sustain long rows of well built dwellings ; and idlers were seen on holydays scattered among the wormwood which there grew wild. So lately as within the last fifty years, people used to find some sport in shooting wild ducks in the localities at the foot of the present Bedford Street, and near Milburn Place.

But in 1804 a weekly market and two annual fairs were granted by the lord of the manor—an act of tardy justice to the inhabitants ; and from the time of the war which ended in 1814, the town of Shields has advanced rapidly in importance, wealth, and population. These results are attributable to the rapid augmentation of its commerce, and the stimulation of various branches of manufacturing industry, for the pursuit and extension of which, the natural position of this maritime town and the products of its neighbourhood, remarkably adapt it.

Facilities in regard to the arrangements of customs have been more recently acquired, but it has always been the policy of Newcastle to oppose the grant of mercantile facilities to North Shields, and to repress the extension of its commerce.

Although some older portions of the town immediately adjacent to the river and upon its strand, consist of narrow streets and lanes of decidedly uninviting appearance, some of the more recent additions have taken the form of spacious streets, and in many localities comprise substantial, if not handsome houses. But the older portions of the town,

though sufficiently expressive of the decayed state and limited extent of North Shields in the last century, are singularly deficient in any interesting specimens of the domestic architecture of a former age ; and the antiquities of this town must be looked for on the page of history alone, or gathered from fading tradition. There is not one edifice or relique of the olden time to attract the footsteps of the visitor.

Local tradition has, indeed, preserved the memory that a little Chapel, dedicated in honour of St. David, once hallowed a spot now occupied by an alley and a baker's oven. The paved terrace which, at the end of Howard Street, occupies the lofty cliff or bank and overlooks the harbour, is called St. David's Mount ; and portions of an old building, probably walls of the veritable Chapel of St. David, were discovered in an alley or passage not far from the road over the old Wooden Bridge. This Chapel, the supposed remains of which have been thus wofully metamorphosed, was probably raised either at the time when sailors began to resort to North Shields in and before the reign of Edward I., or when the trade of the place had been revived by the persevering monks, in the reign of Henry VI. ; and it may be supposed to have been provided by the priors for the benefit of seafaring men—a good return for the tithes of fish which the reverend fathers exacted there.

However, in the vicissitudes of time, not only the Chapel disappeared, but their noble Priory Church itself yielded materials in the eighteenth century for the first improvement which took place in the buildings of North Shields, viz. the erection of Dockwray Square, which was built about 1765.

For the rites which were celebrated in the small, forgotten Chapel of St. David, another and probably more spacious temple has been erected not far from the Parish Church,

viz. on the road from Newcastle to Tynemouth, at its junction with Bedford Street, which extends from the Wooden Bridge. This Roman Catholic Chapel, though small and of plain exterior, is an edifice of some ecclesiastical character. It was dedicated 14th June, 1821, and the Rev. Thomas Gillow is the resident priest.

Howard Street, which has been already mentioned, is the handsomest street in Shields. On the west side of it is the Theatre, which was opened in 1798. Like Tyne Street, which joins it at a right angle, on the mount already mentioned, and runs eastward, parallel with the river, it contains several good shops, besides public buildings, which will be mentioned hereafter. It has been proposed that from the foot of Howard Street a chain-suspension bridge should be thrown across the river at a height sufficient to allow the tallest vessels to sail beneath it as they do beneath the noble bridge which connects Sunderland and Monkwearmouth. At present two Steam Ferries and a number of boats afford access between the large and populous towns of North and South Shields.

At the east end of Tyne Street is Dockwray Square, the south side of which is open to the sea and harbour, and forms a pleasant terrace, commanding a fine view of an interesting and ever-moving scene.

On this terrace, at a considerable height above the river, a lofty Light-house was erected some forty years ago ; and upon the shore below is another Light-house known as the Low-light ; the relative bearing of these two beacons being an important guide to the mariner for entering the harbour.

To Henry Taylor, who was born at Whitby in 1737, and was a friend of the youth of Captain Cook, North Shields is said to be indebted for the improvement effected in the leading lights of the harbour. He spent a long and useful life in services to the shipping and commercial interests.

Yet it was not without the utmost difficulty that in his declining years, his friends could wring from the covetous and grasping corporation of the Trinity House a small reward for his services. This remarkable person died at the age of 85.

In spring-tides vessels of 500 tons burthen can pass the bar at the mouth of the river in safety, and find good mooring in the natural harbour of the Tyne. The harbour is said to be capable of containing 2000 ships of considerable burthen.

Adjacent to the Low-light and at the extremity of the Dean which separates the town of North Shields and its busy works, manufactories, and houses, from the almost unoccupied cliffs towards the sea, is Clifford's Fort, which commands the entrance of the harbour, and is occupied by a military guard. This spacious Fort was built in 1672.

A Life Boat is kept in readiness near this spot.

Proceeding westward on the strand, there are dry docks, and several yards for ship-building, and many extensive manufactories. There is a commodious market-place, and on a level with it is a fine Quay, known as the New Quay or Northumberland Quay, from which a broad and convenient road has been formed to the Railway Station, through a cutting which is deep towards the river. A handsome and spacious hotel stands upon this Quay, on which the steam-boats land passengers from Newcastle.

Not far from these characteristic marks of civilization and improvement, there exists a relique of the debased manners of a former generation, in the place called the Bull Ring, in which former inhabitants assembled to witness the barbarities of bull-baiting.

The manufactures carried on at North Shields cannot be adequately described in our present limits. But it may be mentioned that there are five iron-foundries, that there are

extensive works where chain-cables, anchors, and windlasses are made ; ship-building yards and dry docks; an extensive tannery yard ; sail-cloth, block, and rope-manufactories ; two salt-works ; manufactories of earthenware ; steam-mills for grinding corn ; manufactories of hats, tobacco, and lesser matters ; and there are staiths from which coal and lime are conveniently shipped in large quantities. There are several breweries in North Shields, and no end of public-houses for the consumption of the beverage which those breweries produce ; and which continues to be as popular as it was in the days of the monks.

The town is also abundantly supplied with a more important fluid, namely, water ; and is lighted with gas.

A Station of the Newcastle Railway was brought into North Shields ; and the journey is now performed in twenty minutes, for fourpence—which, before the opening of the Railway, was made in purgatorial vehicles which plied occasionally, and consumed more than two hours in creeping eight miles at a cost of half a-crown. The trains run almost every half-hour. The extension-line to Tynemouth passes through a tunnel under the town, and emerges at the Dean already mentioned.

It remains to notice briefly some of the more remarkable buildings. There are many Meeting-Houses for dissenters, some of which are remarkably capacious. There is one for the sect of **BAPTISTS**, another for the **WESLEYAN METHODISTS**, and another for members of the **SCOTCH KIRK**, all situated in Howard Street ; there are two Meeting Houses for **INDEPENDENTS**, situate in Camden Street and in Ropery Bank ; the **SOCIETY OF FRIENDS** have a Meeting House in Stephenson Street, the **PRIMITIVE METHODISTS** in Union Street, the **NEW CONNEXION** in Linskill Street, the **SECE-DERS** in Norfolk Street, and the **LATTER-DAY SAINTS** in Armstrong's Buildings.

Nor have provisions for mental cultivation been neglected. A Subscription Library was established early in the present century, of which the late Mr William Richardson was the original promoter. He was a remarkable and meritorious person, and had much taste from his youth, for the antiquities, the traditions, and the songs of the Border County of Northumberland, of which he was a native, having been born in the parish of Kirkwhelpington upon the Wansbeck. He was an able ally of the shipping interest at Shields, where he practised as a notary for 34 years ; he was a constant contributor to the press, and wrote some poems of merit. He died suddenly while sitting at his desk, on the 29th of August, 1829, aged 65. The Subscription Library occupies a suitable building in Howard Street.

A Literary and Philosophical Institution was founded in 1835 ; there is also a Tradesmen and Mechanics' Institute, which reflect credit upon the intelligence of this mercantile town. A Natural History Society was founded in 1836. The united collections form a considerable library which is deposited in a suitable building, enriched by a Museum, illustrative of Natural History in general, and of Mineralogy in particular.

The Commercial News Room, in Tyne Street, was established in 1806, and the Tyne News Room in 1836 in Dockwray Square : another Reading Room for a similar purpose has been founded at the New Quay, which room, although on a lower level, is not less respectably supplied with the printed intelligence which has become a part of the Englishman's daily bread.

A Free School was erected by subscription in 1810. It is called the Royal Jubilee School, and is supported by annual contributions. An Endowed School was founded in 1825 ; there is a National or Infants' School also, and there is a School of Industry. Besides these educational provisions—

at once benevolent and politic—for children of the poor, there are several of those institutions called Sunday Schools.

And because education does not eradicate the evil passions of human nature, the functions of justice and magistracy are necessary for the adjudication of disputes, the preservation of peace and property, and the punishment of crime ; and Messrs. J. and B. Green, of Newcastle, the architects, have contrived that the place in which justice is administered at North Shields, shall be an architectural ornament to the town ; for the Town Hall, which was recently erected in Saville Street, is a handsome building in the Elizabethan style. It is well adapted for the purposes of a Court House, a place of meeting for the Magistrates and Guardians, and a Police Station.

Situate in King Street is a large Hotel, in which Hotel there is not only good accommodation, but an excellent Assembly Room,—a pleasing sign that the gaieties and amenities of polished life are not neglected amidst the too-often absorbing pursuits of trade and mercantile adventure.

Nor are the Schools the only charitable foundations in this place. The Dispensary, which was established in 1802, and is supported by donations and annual subscriptions, has afforded extensive relief to the poor, in a locality where, of necessity, accidents and suffering are very common. This noble institution well deserves the extended patronage of the humane. There are several Benefit Societies for the mutual relief of Sailors, of whom many thousands belong to North Shields, as may be supposed from the fact that the petition lately presented from its Merchants, Shipowners, and Inhabitant Householders, against the threatened repeal of the Navigation Laws, was signed by upwards of Five Thousand persons.

An Asylum for decayed Master Mariners was recently founded. The building has been appropriately erected in a situation not far distant from the site of St. Leonard's Hospital of olden time, namely, at the top of the hill on the road between Shields and Tynemouth, upon ground presented by the late Duke of Northumberland. The buildings occupy about an acre of ground, and form an elevation of some architectural pretensions, in the Tudor style. In this excellent hospital between 30 and 40 pensioners find a comfortable retreat. It is greatly to be regretted that the Collingwood Memorial did not take a similar form of active benevolence and mercy in favour of some other deserving class of persons oppressed by age and afflicted by poverty—some Charter-House of humbler plan, in which persons of respectable family and education might find a calm retreat from the vicissitudes of fortune. Having regard to the ruin and misery spread by the recent failure of no less than three Joint Stock Banks at Newcastle—calamities which have fallen deeply on the unfortunate and numerous contributors in this district, we may suggest, but in no spirit of mockery, an Asylum for Betrayed Shareholders in Joint Stock Banks, as a new and appropriate charitable institution. It would at least furnish a warning against placing confidence in hollow systems and unworthy persons, and might prove acceptable to some victims, especially of the late North of England Joint Stock Bank—that infamous and gigantic deception, the failure of which, added to the suspension of the Union Joint Stock Bank, and of a yet more fraudulent concern which led the van of the falling column, threatened to paralyze the energies of this vast, productive, and important district.

We must here close our brief notice of North Shields ; but these condensed and imperfect particulars are quite insufficient to convey to a stranger's mind an adequate idea of the



Marsden Rock, near Fynemouth

extent and character of this large and increasing maritime town.

Within the limits of a hand-book, intended as an outline of the history of the once great Monastery at Tynemouth, and as a Guide to the memorabilia of that locality, it is impossible to compress a useful sketch of the places of note and the sites of historic interest in Northumberland, that may be easily visited by the sojourner at Tynemouth. If circumstances permitted, we might cross the Tyne at Howdon and visit the site of Venerable Beda's Monastery at Jarrow, and linger for a day amid the Anglo-Saxon memories of that spot,—once conspicuous, and always interesting, as the home of that illustrious and world-famed historian.

We might visit the busy manufacturing town of South Shields, and observe such portions of it as are discoverable beneath the unmolested smoke ; and proceeding above the sand-dunes and on the cliffs of the rocky shore towards the pretty marine village of WHITBURN, on the Durham coast, might spend a summer's day delightfully among the fantastic caves and other wave-worn features of the cliffs, the most remarkable and surprising of these objects being the insulated mass called MARSDEN ROCK, which deservedly attracts the tourist and the lover of natural history.

Or, proceeding westward from Tynemouth, and within a few minutes' ride by railway, we might visit the site which was the extremity of the far-famed Roman Wall, and is now the populous colliery-village of WALLSEND ; might visit the forgotten remains of its old ruined Norman Church, and see its rural Dean, (not a clergyman, good reader, though we should be glad to see the amiable and earnest incumbent of Wallsend raised to that or some more lucrative dignity,) might linger on the decaying traces of Segedunum—once a populous place of trade and shipping under the Romans ; and might admire the noble Viaduct

which carries the railway over Willington Dean, in sight of the ropery and steam corn-mill of that pleasantly situated colliery village, and of the miller's house, the scene of an avouched ghost-story, which once mystified and aroused the peaceful neighbourhood.

But we must select, though for a very brief notice only, one locality which is situated to the north, and the celebrity and curious history of which, invest it with peculiar attractions for every visitor. That locality is

SEATON DELAVAL.

THIS remarkable place is within a pleasant drive from Tynemouth ; the road being for the most part upon the sea-cliffs, and commanding fine views of the varied coastline, advancing and receding far as the eye can reach ; the blue waves ever rolling in from the wide, glittering ocean, and dispersing, fringed with foam, upon the broad yellow sands, and resounding along the rocky shore.

Cullercotes and Whitley, through the latter of which places the road passes, have been already mentioned. Further, in a north-westerly direction, is the pleasant village of MONKSEATON. Near to the road, and adjoining the farmstead called Monk House, stood the antient way-side or sanctuary Cross, mentioned in a former page, and familiarly called the "Monk's Stone"—not because any black friar has ever been seen to kneel beside this Norman stone, but because an inscription was rudely traced upon it in some comparatively modern time, on the faith of which the old wives tell, how a fugitive monk was here beaten to death by a Delaval. Close to the sea, and at the extremity of the Whitley Sands, is the fishing village of HARTLEY ; and nearly opposite to it, and insulated in high tides, is CHAPEL ISLAND, so called from the fact that a small Chapel dedicated to the Blessed Virgin Mary, and a Hermitage, existed

upon this little Island of Waves. Both edifices have been long forgotten ; and the breakers have dashed and roared for centuries around the once-hallowed spot, since its hermit-priest departed from it for ever.

A little north of Hartley is SEATON-SLUICE ; where there is a haven accessible in every wind, and shut in as it were by walls of rock, which haven was originally formed about the time of Charles II., and improved late in the last century by a lord of Seaton Delaval, of the barony of whose ancestors this manor has formed part since 1121, though in the reign of William Rufus it was in possession of the prior of Tyne-mouth. Shipping, collieries, and glass bottle works give trade to this little port ; and the means by which the harbour was formed, well deserve the visitor's inspection. And now we mark—

“ amid her trees, the hall
Of lofty Seaton Delaval.”

It is situated on a gentle slope not far distant from the sea, surrounded by a fine park, pleasure grounds, and fruit and flower gardens, the demesne being shaded by and deriving a kind of ancestral dignity from some noble trees, which it is the more refreshing to see, since growing timber is so peculiarly rare on this part of the coast. Over a verdant lawn is beheld a bay of the sea, and through vistas of the intervening trees there were beautiful prospects of the cerulean expanse of ocean. The visitor from Newcastle approaches the mansion through an avenue of trees, a mile in length. Among the woods which surround its park, are the ruins of that mansion, for ruins alone remain of this once splendid and lordly hall.

“ Those towers, alas ! now stand forlorn,
With noisome weeds o'erspread,
Where feasted lords and courtly dames,
And where the poor were fed.”

This once palatial mansion has not fallen into its now deserted and ruined state by the lapse of time, or by any political revolution. The main building was ravaged by fire on the 3rd January, 1822, and though the two wings were saved, the mansion remains in its blackened and tottering state—a sad contrast to the hospitality and gaiety that once reigned within.

The princely abode whose ruined state is so deplorable, was designed by Sir John Vanburgh, and is said to have surpassed every other mansion in the north of England. Stately halls, the blackened and weather-beaten remains of carved and frescoed walls and ceilings—stone staircases leading to rooms and corridors, the floors of which have been consumed, alone remain of a house which has been described as an Italian Palace, with all its native beauty and amplitude transplanted to the north of England. Before the devastating flames swept through this hall, the antient family of Delaval, in the male line, was extinct, and the estates had passed, by the female line, into the hands of Sir Jacob Astley, now Lord Hastings, who is said to have felt no interest about the place, and to have come there reluctantly.

Its present desolation is felt to be the more melancholy when contrasted with the almost continual and princely hospitality of which it was the scene, especially in the time of Sir Francis-Blake Delaval and his brother, the late Lord Delaval, whose race seemed for a long period the favourites of fortune and of nature. To trace the long line of the Delaval family from its Norman ancestry to the builder of this mansion, who was a Vice-Admiral of the Dutch usurper, William III., would lead us far beyond the limits of the present work. It is a pedigree full of chivalrous and historic associations ; and the family history derives peculiar interest from the extraordinary reputation for wit, beauty, gaiety, and hospitality, which was enjoyed by the Delavals who

succeeded to this mansion. Of their love of amusement—their fondness for practical jokes—their prodigalities—and also their wickedness, the neighbourhood has preserved many amusing traditions ; but whatever the country people may say of their immoralities, they were generous landlords, and their residence on their ancestral desmesnes diffused wealth and many benefits on the country round, where the noble owner is now known only through a punctual steward and the usual functionaries of the rent-roll.

Through the roofless ruin where the name of Delaval is only a relique of the past, the last words of the gay and brilliant but dissipated Sir Francis the last of the Delavals seem to sound in warning tones :

“Let my example,” he said, “warn you of a fatal error into which I have fallen. I have pursued amusement or rather frolic instead of turning my talents to useful purposes. If I had employed half the time and half the pains in cultivating knowledge which I have wasted in exerting my powers upon trifles, in making myself merely a conspicuous figure at public places of amusement, in giving myself up to gallantry, which has disgusted and disappointed me, and in dissipating my fortune and tarnishing my character, I should have distinguished myself in the senate or in the army : I should have become a useful member of society and an honour to my family. Remember my advice, young man ! Pursue what is useful to mankind. You will satisfy them, and what is more, you will satisfy yourself.”

Near the mansion, and encircled by the umbrageous woods, stands the mausoleum of the only son of lord and lady Delaval, the heir and hope of the house. To the south-west of the mansion, at a short distance from it, and overshadowed by woods, stands the little Norman Chapel, which, originally adjacent to the Castle of the earlier lords of this fair barony, has stood there through all the changing fortunes of their house ; has seen the mailed baron kneel within its portals, has seen generations of this renowned

and knightly race, “ come like shadows—so depart ;” has seen their descendants in modern times pursue the glittering pleasures of the world, forgetful of the duties of religion; has seen their princely home for many years a fairy land of pleasure, and ere a “ little while ” devoured by the blackening flames ; has seen the last of the male descendants of his honoured race laid in an untimely grave, and a stranger bear away the revenues which feudal ages loved to dedicate to heaven and good works ! Itself alone unchanged—amid all this striking and melancholy vicissitude, the antique Chapel stands apart—a venerable and warning monument of the Past and beacon to the Future ; and when its bell summons neighbouring peasants to their devotions, (for the clergyman of Earsdon here performs divine service every Sunday afternoon) we may imagine that we hear in its echoes as in those of the Bottreaux bells,

“ Storm, tempest, whirlwind passed,
Come to thy God at last !”

This Chapel is not only a veritable relique of the old middle-age Castle of the noble and once-powerful Northumbrian family of Delaval, of which Castle there is no other visible trace ; but is, though small, one of the most interesting specimens of Anglo-Norman antiquity that can be seen in this country. The Chapel is divided into three portions by two massive arches, enriched with the chevron moulding, and rising from cylindrical pillars “ short and low,” terminating in the cushion capital. The windows have been modernized. On either side of the entrance is a recumbent effigy. Decaying fragments of banners are moulderding from the walls ; and every thing speaks of antiquity, except the mean, unsightly wooden fittings. Within the Chapel, the grim antique arches look down in Norman strength upon the reliques of once-proud mortality, which

are mouldering around ; and the wind is heard sighing through the trees, as if unseen spirits were mourning the departed dignity and disappointed hopes of the house of Delaval.

The west wing of the building is inhabited by a resident steward, who has the key of the Chapel, and in a gallery of this wing, hang a few family portraits of the noble persons who gave animation to the saloons and halls of this once palatial abode of elegance and hospitality.







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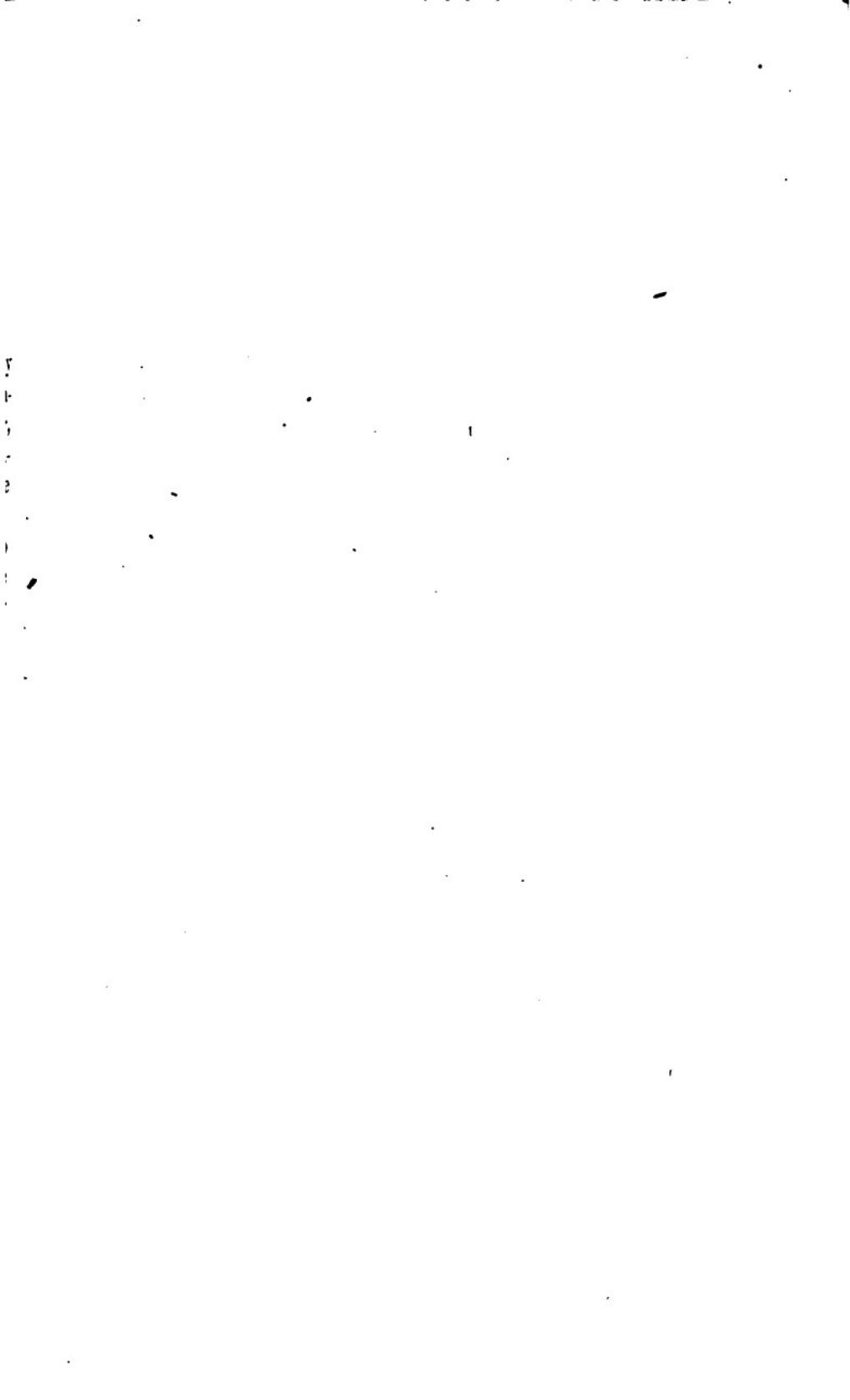
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